

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

The Reconversion of the Church

Editorial

Page 17

The Returning Soldier

George B. Wood

Page 15

Prayer Book Pessimism: Source of Optimism

Sherman S. Newton

Page 13

Why a Rosary? Why Pray?

William M. Hay

Page 14

Victory

News

Page 5



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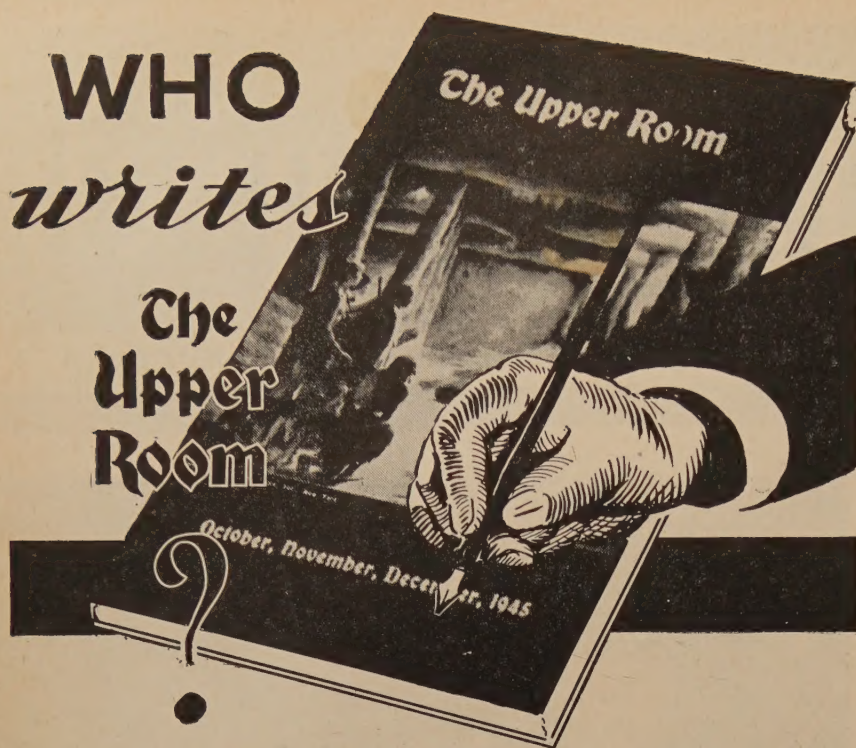
Dedicated by Bishop Keeler of Minnesota on August 12th.

[See page 21]

RICHARD M. TRELEASE JR
2451 RIDGE RD
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WHO writes

The Upper Room



Many of the world's outstanding Christians—preachers and laymen, bishops and missionaries, pastors of famous churches and of remote circuits—men of all evangelical denominations—contribute the daily devotions in *The Upper Room*.

The October-November-December issue, for example, contains contributions from writers in twenty-six states and three foreign countries and from seven army and navy chaplains and six service men.

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LETTERS

Universal Military Training

TO THE EDITOR: I have been out of town several weeks and have been traveling in the pleasant duty of reading back issues of *THE LIVING CHURCH*.

May I first say that I am not in Germany as one of your soldier subscribers is but that I do not get the rich, mellow pleasure from *Fortune*, the *Atlantic Monthly* or *Christianity and Crisis* I obtain from *THE LIVING CHURCH*. I subscribe to 15 magazines of high literary quality so that the tribute is a high critical one. I happen to be Episcopalian but I believe that if I were a member of any other denomination, I would obtain almost as much joy from your publication since your magazine tells about the accomplishments of the Federal Council of Churches which I heartily admire despite the indignation of a few bishops against the Council. All of us have to err and blunder a bit even the Federal Council.

May I comment, too, upon universal military training. I am a rather grey-haired 4-F so that conscription after the war does not furrow my brow. However, I do not believe that the United States would have been any better prepared for war by annual conscription and training. Why not? Because a man trained in war tactics in 1915 would be utterly incompetent to handle war equipment manufactured ten years later. The tanks, the anti-aircraft batteries, and other equipment of 1955 will be a complete mystery to the soldier of this World War.

What would have helped us defeat Japan and Germany quicker? The tremendous powerful navy we now own would have prevented such a thrust as Japan launched on the Hawaiian Islands. A tremendous wing would have stilled the hopes of aggression. Our scientists and our military strategists must keep our equipment fighting superior to that of any other nation—just as it is now. We have the industrial equipment, the brains, and the resources to accomplish this.

Why not have the draft? It takes a year out of a college youth's life. I don't see any objection to drafting a boy who is not going to college, but I do feel that a college boy could be given a daily physical education class that would get him in better physical condition than 4-F's like myself. I also think that each college youth could be required to serve three or four summers in an ROTC camp and get as much or more benefit from that than from a year's military training. Let me add that a college youth, even if 4-F, should be required to take four years of college physical education to get a degree. He should be taught to swim well, to play tennis, to jog a mile, to box and wrestle, and to do such sports which he can use the rest of his life. This 4-F can swim the crawl in standard form, play a top game of tennis, walk with his hands, play baseball. If a college youth is taught sports which he can play a lifetime, we will have a better army next time and the 4-F's can be whittled to nothing. As a matter of fact this 4-F is in much better physical health than many of the soldiers. A man ought not be barred from the army because of inferior health in one respect. A man with bad eyes ought not to be assigned to marksmanship duty or accounting work but he can still perform other highly valuable work. I would be glad to be in the army if the armed services would just realize that every 4-F can do some types of military service but should be exempt from others.

JOHN PEELE

Elizabeth City, N. C.

The Living Church

Communion

TO THE EDITOR: The Rev. Bradford Young's letter and your editorial "Ready Desirous" appearing in the issue of April 15th were of special interest to me.

I was brought up a Presbyterian and attended that church until 18 years ago. At this time I moved to Trenton, Mich. The Presbyterian Church there was unattractive, so I decided to attend the Episcopal Church one day. I was impressed by the beauty of the service and the building. After the communion service, I asked the rector if I could receive. He told me I was welcome. Upon my return I attended St. Matthias and took Communion for a year before being confirmed. Had these two rectors not met me away, I probably wouldn't be an Episcopalian today.

Do you think our Lord at the altar would let anyone away who loves Him and seeks Him there? I think not. Shouldn't this be the test?

Someone else writes approving of your letter and mentions the fact that the Lutheran Church excludes others also. To my mind the statement in their catechism which says that if a Lutheran accepts the invitation of another group to participate in the Communion service he takes it to his own damnation, belongs in the same class with a statement in the Roman Catholic catechism. This is that all other faiths but theirs are founded in error and lead to evil consequences.

Whether, "by their fruits ye shall know them" and "by this shall all men know ye" my disciples if ye have love one to another."

Communion service in an Episcopalian, Methodist, Baptist or Presbyterian Church can be as soul-stirring an experience in one as in another. I have joined with all.

Christ still says, "Come unto me all ye"—not just Episcopalians but Christians everywhere. Where is a better place to have fellowship one with the other than at Communion?

Do you think our rector, who is now a chaplain in the Pacific or any other of our stops to ask our boys, who are desirous of Communion if they belong to our particular branch of the Christian faith? I should like to think this would be true.

(Mrs.) DELORA H. ENGERT.

East Rochester, N. Y.

Editor's Comment:

We agree with our correspondent that God knows how to receive every loving emotion of the human heart. But we also believe that the Church's disciplinary rules are dictated by that same love; and that it is not generally advisable for those who neither desire Confirmation nor are ready for it to be invited to receive Communion. The early Church, which nobody accuses of lack of love, did not allow those undergoing instruction for Baptism and Confirmation even to stay in the church during the celebration of the communion.

Information Please

TO THE EDITOR: It would be appreciated if your assistance could be given to publicize the fact that a Church chaplain stationed at this General Hospital, one of the Army's largest. To date I have received notice of only one of our own as being a chaplain here, or a member of the Post-Communion. Families, or nearest of kin, surely need without much trouble inform their chaplain, and he in turn drop me a card

informing me of the presence of the Churchman or woman at O'RGH.

Chaplain JAMES H. TERRY,
(Major), USA.

Office of the Chaplain,
O'Reilly General Hospital,
Springfield, Mo.

Cisalpine Catholicism

TO THE EDITOR: In the various articles in the Church press and Lady Day speeches made at New York there has been reference to Dr. Pusey and others going to France to inquire into the religious life, then flourishing there. Note has been taken of their hospitality and this has rightfully been imputed to the Gallican temper of the French Church. But in my limited reading and hearing I have not seen it pointed out why the religious life was in such a happy condition in France during the first quarter of the 19th century, and how the circumstances of the French religious revival tie in with the later Anglican one. In fact, I have detected a note of apology in the approach of the Tractarians to the French Church on the part of Anglo-Catholics, and derision on the opposite side of the fence for the importation of "alien" elements therefrom.

One of the best arguments for the Anglican position can be found in Gallican or Cisalpine Catholicism, whose roots go back to Roman Gaul but whose branches stem from the Port-Royal movement of the 17th century. No other decidedly Catholic movement contributed so much to the revival of a purer religious life in post-reformation France than the Port-Royal group. It stood its ground between the Jesuits on one hand and the Calvinists on the other. It is rooted in the same sort of religious decay in the 17th as the Tractarians found in the 19th. And the struggles of the Enthusiasts, or Solitaires of Port-Royal, foreshadow the difficulties encountered by the first Anglican religious two centuries ago. The hostility of the Jesuits, the dampening effect of a worldly episcopate and ecclesiastical erastianism gave a harder setting to the Port-Royalists than the later Anglican founders endured. This is all quite apart from the theological ramifications of the Jansenist controversy which reached its climax in the bull *Unigenitus* in 1713. Bishop Jansenius of Ypres and Pere St. Cyran, spiritual fathers of the Port-Royalists, lived and died in the Roman fold.

The persecution and quibbling by the Jesuits forced the Port-Royalists out on a theological limb. But the fruits of the Movement were evident in a reformed and vigorous religious life in the French Church, with a marvelous by-product of devotional theology and homiletics which have endured. The bright light of this latter development shone in the works of Cardinal Berulle, founder of the Oratorians. The great philosopher and metaphysician Blaise Pascal was a staunch Jansenist who managed also to die in the Roman Church. After his death his incomplete works were published under the title, *Pensees sur la Religion*, which the (Roman) Catholic Dictionary says, "have had, and still have, tremendous influence on French religious thought."

After the condemnation of the Port-Royal Movement by the Pope it was carried on by the Appellants, a "protestant" episcopal expression if there ever was one, who gave the present Old Catholic Church of Utrecht its Holy Orders through Bishop Varlet. The Anglican communion, of which this Protestant Episcopal Church is a member, formally united in communion with the churches in communion with the Archbishop of Utrecht in 1925.

(Rev.) NORMAN B. GODFREY.
Massena, N. Y.

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**Talks
With Teachers**

VERY REV. VICTOR HOAG, EDITOR



Gather Them In

A MIDWESTERN bishop is proposing that every school in his diocese shall open in a new and thrilling way, with a home missionary drive. He asks that the opening day be a meeting of the old pupils with their teachers to organize a week's intensive membership campaign.

At this opening Sunday all pupils will first be advanced to their new grades, and turned over to their new teachers. Then the plan will be explained: To bring to a great Rally Day, on the following Sunday, all children in the neighborhood who have no church.

Every old pupil is to agree to be a "bringer." The rector is to provide a prospectus—printed or mimeographed—to be broadcasted throughout the community. This will state the goals of the school, and give all the courses and teachers. Each child will be given a quantity of these, and its meaning explained so he can give it out intelligently. Together, each class will try to think of names of children, of any age, who should be invited.

All groups in the parish will reinforce the work of the children, and a barrage of publicity will get everyone interested and working.

"If you are not attending any Sunday school, you are invited to come with me to our school next Sunday." Each bringer is to call for his new friends if possible. At the Rally Day every new child will be introduced to the whole school by the one who brought him.

Rally Day is to be made as exciting and interesting as can be, with special program, class reports, and an inspirational talk by the rector and other officers. Recruiting awards will be given out, scaled by ribbons or buttons signifying lieutenant for one recruit, captain for two, and so on.

Teachers will be prepared to instill class interest and enthusiasm for the course. They will teach the first lesson as attractively as they know how, thoroughly prepared. They will project plans for the fall, as well as further plans for recruiting on later Sundays.

The plan is devised to overcome the general failure of our Church schools to publicize their work with enthusiasm, and to "compel them to come in."

We know that many boys and girls are receiving no religious instruction. Yet most schools wait for new pupils, never go out after them. A frank, enthusiastic invitation, coupled with a parish-wide interest and effort, will bring large results. (The

foregoing is the "Fond du Lac Plan." It is certain to work anywhere when attempted heartily.)

IS THE SUNDAY SCHOOL OUTMODED?

Not in Canada, where I have just had the pleasure of taking services in the rural churches on St. Joseph Island, Ontario, on the same Sunday. One church especially interested me. It was located in the open country, standing in the midst of a grove of lovely maples, with its graveyard close around it.

The service was to start at three. I arrived early and found the Sunday school in earnest session. There were only two classes, one full pew in the back corner and another in front, the teachers standing in the pew ahead, and carefully drilling their lessons. They used the standard materials of the General Board of Religious Education of the Canadian Church. But teachers had evidently been through the material in other years. There was no hesitation or uncertainty. The children had nearly all come on foot, 'cross country through the woods and fields, ahead of the adults.

Presently the older ones began to arrive and cars parked at the gate. The young superintendent had a closing prayer, and the children moved out into the sunshine visiting and playing among the tomb stones for a little while.

They all came back into the church when the service started, sitting among the older people. Everybody entered into the responses with zest, and sang the chants and hymns with a solemn cadence and soul-stirring volume. I felt the warm companionship of the Anglican community as we sang Evensong, the same service ours, made even more striking by the archaic pronouns, and the wartime "For save the King" after the benediction.

Our point is this: Here, in a strict rural church, the children were learning the Faith in a school as thorough as the biggest city parish. And they had one advantage which outweighed any small lack in their equipment. They were leading Church life by worshiping with their parents.

Their school was not a thing apart, but an institution in practical competition with the normal services. It was assumed that they would attend church as their regular Sunday experience. And the whole was timed with that in mind.

One further virtue, which puts us to shame in our American Church. They had a standard course from their Church headquarters, used everywhere, which they had used for years and understood

Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian Education are urged to communicate with Dean Hoag at 509 South Farwell Street, Eau Claire, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.

THIRTEENTH SUNDAY AFTER TRINITY

WAR & PEACE

VICTORY

Prayer Prays as Surrender
News Is Received

As the word of unconditional surrender came from the Japanese forces swept the world, Americans throughout the nation gave thanks for victory and prayed for guidance and peace.

Setting aside the first peacetime Sunday, August 19th, as a Day of Prayer, President Truman issued the following proclamation:

"The war lords of Japan and the Japanese armed forces have surrendered. They have surrendered unconditionally. Three months after victory in Europe, victory has come in the East.

"The cruel war of aggression which Japan started eight years ago to spread the forces of evil over the Pacific has resulted in her total defeat.

"This is the end of the grandiose schemes of the dictators to enslave the peoples of the world, destroy their civilization, and institute a new era of darkness and degradation. This day is a new beginning in the history of freedom on this earth.

"Our global victory has come from the courage and stamina and spirit of free men and women united in determination to fight.

"It has come from the massive strength of arms and materials created by peace-loving peoples who knew that unless they won, decency in the world would end.

"It has come from millions of peaceful citizens all over the world, turned soldiers almost overnight, who showed a ruth-

less enemy that they were not afraid to fight and to die, and that they knew how to win.

"It has come with the help of God, who was with us in the early days of adversity and disaster, and who has now brought us to this glorious day of triumph.

"Let us give thanks to Him, and remember that we have now dedicated ourselves to follow in His ways to a lasting and just peace and to a better world.

"Now, therefore, I, Harry S. Truman, President of the United States of America, do hereby appoint Sunday, August 19, 1945, to be a day of prayer.

"I call upon the people of the United States, of all faiths, to unite in offering their thanks to God for the victory we have won, and in praying that He will support and guide us into the paths of peace.

"I also call upon my countrymen to dedicate this day of prayer to the memory of those who have given their lives to make possible our victory.

"In witness whereof, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

"Done at the City of Washington this sixteenth day of August, in the Year of Our Lord Nineteen Hundred and Forty-five, and of the independence of the United States of America the one hundred and seventieth.

"HARRY S. TRUMAN."

President Truman, with Mrs. Truman, attended services on the Day of Prayer in the East Room of the White House. Chaplain Luther D. Miller, chief of army chaplains, and Chaplain William N. Thomas, chief of navy chaplains, conducted the interdenominational service.

Surrounding Mr. Truman were members of his cabinet, of the Supreme Court, of Congress, and other high government officials.

NEW YORK

The announcement that Japan had accepted the unconditional surrender terms of the Allies reached New York City by radio at 7:00 P.M. on August 14th. Never, it is agreed by all who ventured into that region immediately after hearing the great news, was Times Square so crowded. Over a million men, women, and children (some of them infants in arms) streamed into that area, in the center of which is now the statue of the flag-raising on Iwo Jima. Because of the hour, most of the churches and synagogues were not open. Many persons, feeling the need to offer thanksgiving to God, went anyway to churches in their neighborhood, and kneeling on the steps, engaged in prayer. The

steps of the Cathedral of St. John the Divine, of St. Thomas' Church on Fifth Avenue, and of the Church of St. Mary the Virgin in the Times Square region were thronged with young and old, kneeling in silence. Places of worship that were open were filled to capacity.

In all the churches on the morning of the 15th, there were services at several hours. Trinity Church held a service every hour, the first being an early celebration of the Holy Eucharist. In the Cathedral of St. John the Divine, there was, as had been planned, a special service of thanksgiving at noon, the Rev. Canon Edward N. West being the officiant. At the customary daily celebration of the Holy Eucharist in the cathedral, at 7:30 and 8 A.M., special thanksgiving and prayers were said. The congregations were large and deeply serious. At all services in the city of New York and in the other churches of the diocese of New York, the prayer set forth by Bishop Manning was used. [L.C., August 19th.]

The Lord Bishop of Central Tanganyika, East Africa (the Rt. Rev. Dr. George A. Campbell), pronounced the benediction.

All the churches of the city of New York held services of thanksgiving on Sunday, August 19th, as requested by the President in his proclamation. At the Cathedral of St. John the Divine, Bishop Spencer of West Missouri was the special preacher at the morning service. After the sermon the *Te Deum* was sung by the summer choir of men. The Litany was said before the celebration of the Holy Eucharist. The Rev. Canon Edward N. West officiated, the Rev. Canon Thomas

The Living Church

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Departments

BOOKS	18	FOREIGN ...	10
CHANGES ..	23	GENERAL ..	9
DEATHS ...	22	LETTERS ...	2
DIOCESAN ..	20	RURAL WORK	16
EDITORIAL ..	17	TEACHERS ..	4
WAR & PEACE	5		

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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A. Sparks taking parts of the service. Bishop Manning's prayer, compiled for V-J Day, was offered and a message from him read.

Bishop Carruthers of South Carolina was the special preacher at the Thanksgiving Service at St. Bartholomew's Church. At St. George's the rector, the Rev. Dr. Elmore McN. McKee, preached; at the Church of St. Mary the Virgin also the sermon was by the rector, the Rev. Dr. Grieg Taber. The Rev. Dr. Bernard Iddings Bell was the preacher at Trinity Church.

BOSTON

Again on a day of victory, the Church came into her own—all communions to be sure, but very especially the Cathedral Church of St. Paul which, strategically situated in the center of downtown Boston with the spacious Boston Common opening before her, appeals to the eye, and easily also to the ear by the aid of loud speakers. On Tuesday, day of the announcement that victory over the Japanese was assured, St. Paul's was thronged until 11 P.M. On Wednesday 20-minute services on the hour, from 8 A.M. until 8 P.M., again filled it to the doors; and at noon the president of the Boston Area Council of Churches, the Rev. Ashley Day Leavitt, spoke at the outdoor service on the Cathedral Porch.

The general plan throughout the diocese was for local community services to be augmented in the parish churches by special services based on the National Council's leaflet, *Vision After Victory*. In the many camps and rehabilitation centers for soldiers, chaplains conducted services for the men. The bells of the Old North Church edifice, hallowed in American history, rang out as they had done on V-E Day.

On both Tuesday and Wednesday evenings, the Esplanade concerts were a marvelous experience with tens of thousands moved by the special programs given under the stars by the symphony orchestra in the magnificent Hatch Memorial Shell on the banks of the Charles River. In the city itself, great hilarity was mixed with the spirit of thankfulness during the two-day official holiday. It took the turn of planned and also impromptu shows on the Common, while exuberant sailors frolicked in the noted old Frog Pond. Servicemen received many chaste salutes; Chinatown brought out its long, sinuous dragon to weave through its streets; in the North End, the Italian colony served wine and refreshments gratis to all from little stands improvised along the roadways; self-appointed orators held forth; there were bonfires; there were parades; there was flag waving, horn-tooting, the exhibition of dummies of the enemy, in altogether the most noisy and colorful victory celebration in Boston's history.

But dummies were whisked by the cathedral in silence while the outdoor service was in progress; the procession of those entering to pray or place a candle in the Prayer Shrine would have kept on until the small hours of the morning; Protestant, Roman Catholic, and Jew went to their churches and temples; and

the religious leaders of all faiths voiced the aspiration expressed by Bishop Sherrill of Massachusetts in his published statement: "As a people we thank Almighty God for the victorious conclusion of the war. We remember gratefully at this time those whose sacrifice has made victory possible, and our hearts go out to many who in this day of triumph remain bereaved. May God grant us courage and wisdom to play our great part in the building of a new world of peace, righteousness, and brotherhood."

ALABAMA

When Alabamians heard the news of the surrender of the Japanese, many of them, Episcopalians and others, flocked to the churches at once. In many instances the Episcopal church was the only one to conduct a service Tuesday night, a fact which was mentioned many times with appreciation by non-Episcopalians. Frequent services marked Wednesday, too. Many parish churches had one or more celebrations of the Holy Communion Wednesday morning, as well as cooperating with local community observances.

In Birmingham several of the churches had services Tuesday night. On Wednesday all parishes cooperated with the program at the Church of the Advent, downtown, where Bishop Carpenter of Alabama scheduled a 15-minute service on the hour every hour all day long, in addition to a celebration of the Holy Communion at 11 A.M., attended by more than 400 persons.

Trinity Church, Mobile, had a service Tuesday night, and all parishes cooperated in a service Wednesday noon in Christ Church, when every pew was filled.

In Montgomery downtown St. John's had a well-attended service Tuesday night, and other services were held on Wednesday.

SOUTH FLORIDA

Services of praise and thanksgiving were held throughout South Florida, after the longed-for advent of peace. On the evening of the 14th, church bells and sirens gave the glad message, while many persons were silently offering their deep gratitude for God's boundless mercy.

Bishop Wing and many of the clergy are away on vacation, but Bishop Louttit and other clergy held special services throughout the 15th. Dean Johnson had a special celebration of the Holy Communion in the cathedral with another service at noon and one in the evening, the cathedral open constantly for those coming at other hours.

DETROIT

Within ten minutes after the announcement of Japan's acceptance of the terms outlined at the Potsdam Conference (7:00 P.M. Detroit time, Tuesday, August 14th), the dwellers in the Arsenal of Democracy had looked at each other with a great light of comprehension dawning in their eyes, and gone completely and gloriously crazy. Within half an hour after the announcement, scarcely a place of business was to be found open—and usually there are a lot of places open in Detroit at night. The

city authorities had cagily announced beforehand that the sale of gasoline liquor would be prohibited for 24 hours immediately after the official announcement, and all the other storekeepers, if in response to some unheard but perfectly understood command, followed suit. With one accord they closed their shops, snatched the nearest means at hand for making noise, and joined the throngs on the streets in tin-pan parades, dances, corner discussions, and anything else to celebrate the peace. Small children tied tin cans to their tricycles and bicycles, older ones got out the family cars, loitered in garages and laden with the dust of yesterday, and went honking cheerfully up and down the streets.

Half a million went downtown, where the congestion was so great as to stop vehicular traffic to a stand-still. One of the staff of Michigan's Department of Promotion reported, "Mostly adolescents, everybody good-natured, hardly anybody intoxicated." The din was terrific. Personally, we live out in the sticks, and it was interesting to mark the progress of the celebration, rising from the wildly excited center-of-the-city and spreading gradually farther and farther into the outlying sections until our quiet neighborhood was a bedlam of joy and noise. We have no idea how long it lasted; we dropped off to sleep after awhile from sheer exhaustion, and kept waking at intervals at night as groups of celebrators whooped through the neighborhood.

For once, Detroit forgot problems, tensions, relationships, and all the cat-and-mouse words about being a "test-tube for democracy," a potential load of dynamite, etc., etc. For once, Detroit was a community of brothers without reference to creed, class, or color and with but one thought uppermost in mind: "They'll be coming home—they'll be coming home!" Detroit is fiercely proud of her men and women in the armed forces.

The next day, the city was quiet again, waiting. Many services were held in churches. Bishop Creighton of Michigan held two services in St. Paul's Cathedral and was mightily surprised when hundreds attended, upon practically no notice. A number of other services were held during the day and in the evening, and many others will be held upon the official announcement of the signing of the surrender terms.

There were, of course, those who did not join in the active celebrating. Detroit has many gold stars in the windows of homes, and many sons and daughters in the hands of the enemy; so her rejoicing was necessarily tempered with sadness. The organist of one Detroit parish came into the promotion office the following day and was asked, jocularly, "Where were you on the night of August 14th, at 8 o'clock?" "Listening to the radio with some other people," he replied, and smiled. "They all got up and ran out of the house screaming," he continued, "but I just knelt down right there. I've got a brother in the South Pacific." And his eyes filled with tears.

Wednesday night was a close second to Tuesday in the downtown area, although

outskirts were quiet. One almost "international" incident occurred when a group of young merry-makers from Windsor, Ontario, across the river, apparently hearing enough noise from the United States, decided to come over and liven things up. They swept through the tunnel, were met at the Detroit side by a group of armed police officers, who soothingly persuaded them to retrace their steps. The officers escorted them to the international line, which runs smack down the middle of the Detroit River, but then the police had to turn back because—hold your breath—they had no permits to carry guns in Canada!

The sudden lifting of the gasoline rationing resulted in the appearance on the highways of thousands of venerable vehicles which had enjoyed a considerable period of rest and relaxation, and although motor fuel was to be sold until 7:00 p.m. on Wednesday, it certainly looked that evening as if Detroiters, long denied their right to the title of residents in the "Motor City," were making up for lost time. However, respect for ancient tires, something, evidently accounted for very little speeding.

By Thursday, most of the retail shops were again open, although many of the restaurants remained closed, some even shutting down until the following Monday. Detroit was normal again Friday, to all outward appearances. When the surrender terms are finally signed, there will no doubt be, as stated above, formal and official observance of this great event. Detroit has many problems ahead, unemployment due to tremendous reconversion plans, population turn-over, all the pull and tug and heave of big business turning from war to peace, and quick. But Detroit had a wonderful time for awhile.

WEST MISSOURI

Episcopal churches in Kansas City celebrated victory day with services Tuesday night and Wednesday morning. At Grace and Holy Trinity, the Rev. Edward Johnson, retired, held a service at 8 p.m. Tuesday night in the great downtown stone church built more than 50 years ago.

While crowds cheered, sang, and tooted automobile horns in an unceasing bedlam until after midnight, the cathedral rang with hymns of thankfulness and prayers expressing gratitude to the Almighty.

Holy Communion was celebrated at 8 and 10:30 the following morning. All services were well attended, and among the congregations were many strangers in service uniforms.

Similar services were held at St. Paul's church, St. Andrew's, St. John's, St. George's, and St. Augustine's. At St. Mary's Church, in an underprivileged downtown residence district a High Mass was said at 8 a.m. on Wednesday.

All churches remained open all day for prayer and meditation.

EAU CLAIRE

On the evening of August 14th, immediately after the announcement of peace, all the cathedral lights were lighted. All the festive candles at the altar, the seven branch standards, and the lights of

the war shrine blazed all evening, until shortly before ten.

The doors stood wide open, and a sign announced that the formal celebration service would be at 7:30 on Wednesday evening, with a Thanksgiving Eucharist at 7:30 Wednesday morning.

As on V-E Day, the town was divided, all groups but the Lutherans and Roman Catholics asked to attend either the Cathedral or the Congregational group.

At the Cathedral, the dean being away, Bishop Horstick conducted the service, consisting of three special Litanies—of Commemoration, of Confession, and of Peace, with many appropriate hymns.

The service ended with the *Te Deum*, said by the whole body present, before the benediction.

SEATTLE

In spite of traffic snarls, and loaded buses, Seattle churches were filled to overflowing with thankful people at special services on Tuesday evening, August 14th, and Wednesday morning, August 15th.

At St. Mark's Cathedral, services were held by Bishop Huston of Olympia, assisted by the Rev. Canon E. B. Smith, of Bellingham, Wash.; at Christ Church by the Rev. Gordon E. Bratt of Abbotsford, B. C., and at Trinity Parish Church by the Rev. John P. Craine, assisted by Chaplain Marshall Ellis. The services at Trinity were especially impressive, closing with "Taps" blown by a Navy bugler, after the benediction.

On Wednesday morning, special thanksgiving services and memorial services were celebrated in Trinity, Christ Church, St. Clement's of which the Rev. D. Vincent Gray is rector, and St. Paul's Church, rector, the Rev. Walter G. Horn.

Epiphany Church held a special Holy Communion service on Thursday morning, August 16th.

OREGON

During V-J week, churches in the diocese remained open and special prayers and Communion services were held. Bishop Dagwell issued a statement calling on all the churches to celebrate with services of thanksgiving on Sunday.

Wednesday night, a huge throng gathered at the civic stadium for an interdenominational and interracial service. The principal address was made by Rabbi Henry J. Berkowitz, a navy chaplain. Dr. William Youngson of the Methodist Church presided. Participating from the Episcopal Church were Dr. Lansing E. Kempton, rector of Trinity Church, who read the Scriptures, and the Rev. Lee Owen Stone (Colored) of St. Philip's Church, who gave the benediction.

SAN FRANCISCO

The churches of San Francisco were shrines of thanksgiving for thousands immediately upon the announcement of the Japanese surrender by the President.

Hugh Mackinnon, FAGO, presented a victory arrangement of sacred music beginning five minutes after the surrender announcement upon the Grace Cathedral carillon. Within half an hour hundreds of people were flooding into the cathedral for

a service of thanksgiving which was conducted by Canon Shreve. The cathedral remained open until 11 p.m., during which time a second service of thanksgiving was held at 8 p.m. An organist was at the console until late evening.

St. Luke's Church held a special service at 8 p.m. as did most other Episcopal churches in the San Francisco Bay area. Many churches offered special services of Holy Communion on Wednesday.

The churches of other communions ministered to huge crowds. Old St. Mary's, the oldest Roman Catholic church in the city, was taxed to capacity. Most Lutheran churches presented at least three services Tuesday evening and during Wednesday—which was generally observed as a holiday throughout the city.

The Bishop of California had authorized a special service of thanksgiving in all churches of the diocese on Sunday, August 19th, in keeping with the proclamation by the President of the United States.

A sobering note in the rejoicing of San Francisco was the celebration on Market Street which began with the first intimation of victory on Sunday night and developed into a riot by Wednesday evening when riot squads were called out to disperse the crowds. Before this was accomplished hundreds were injured, at least one sailor was killed, women were attacked, and property was damaged running into thousands of dollars. The participants were in the main younger servicemen and young hooligans of the civilian population. One editorial writer termed the disturbances as the most vicious victory riot in the nation. The liquor stores had opened at 4 p.m. before the riot began.

LOS ANGELES

Thanksgiving services were held in St. Paul's Cathedral, Los Angeles, and all the larger churches on August 15th. At the cathedral Bishop Gooden, Suffragan, gave a brief address and prayers were read by the Rev. Peter Paulsen, assistant to the dean. The attendance at the services all over the diocese was large and gratifying and the local press ran pictures of the gatherings.

The peace celebrations on the streets in southern California were noisy and boisterous but there was little rowdiness, little drunkenness, and the quiet dignified divine services were attended by large and prayerful congregations. In nearly all the Episcopal churches the services on the preceding and succeeding Sundays were devoted to the peace observance. The Rev. Dr. W. W. Fleetwood, rector emeritus of All Saints' Church, Beverly Hills, preached on Sunday, August 12th, to a congregation that filled the cathedral, discussing the spirit that must prevail if the nation is to meet the needs of the hour. Bishop Mitchell, retired, of Arizona, occupied the pulpit of the cathedral and preached a sermon on the challenge of the peace.

MEXICO

Although there could be no previous announcement of the Japanese acceptance of the Potsdam terms, Christ Church,

Mexico City, D. F., of which the Rev. George Wyatt is rector, was crowded to capacity on August 16th to celebrate the victory with a service of thanksgiving.

A large overflow audience filled the churchyard, through which American, British, and Canadian legation representatives had paraded with their respective flags.

The American ambassador, George S. Messersmith, read the lesson, and the Rev. George Wyatt conducted the service, at which Bishop Salinas gave the benediction. Included in the music were the *Te Deum* and the Halleluja chorus from the Messiah.

British Dean Bars Victory Service Because of Atomic Bomb

Because victory was "won by the atomic bomb," the Very Rev. C. C. Thickeness, dean of St. Alban's Abbey in Hertfordshire, England, refused to permit the abbey bells to be pealed on Victory Day or to allow the church to be used for a civic service of thanksgiving.

"I do not hold a service of thanksgiving in St. Alban's," the dean told the city council, "because I cannot honestly give thanks to God for an event brought about by the wrong use of force, by an act of wholesale, indiscriminate massacre which is different in kind from all the acts of open warfare hitherto, however brutal and hideous."

Subsequently, however, Dean Thickeness agreed to hold a service in the abbey on Sunday, August 19th, to mark the coming of peace.

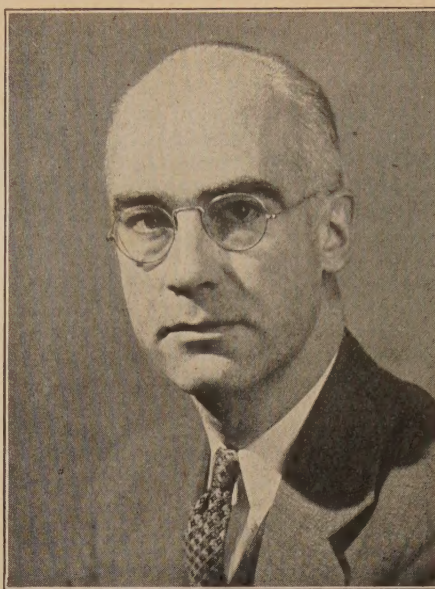
ARMED FORCES

Chaplain Donald W. Mayberry Awarded Bronze Star Medal

The Navy Department has announced that Chaplain Donald W. Mayberry, former rector of St. Paul's Church, Brunswick, Me., has been awarded the Bronze Star Medal for meritorious service during the battle for Okinawa. A graduate of Hobart College, Geneva, N. Y., and Episcopal Theological School, Cambridge, Mass., Chaplain Mayberry entered the naval chaplaincy in December, 1942. Before his duty with the Sixth Marine Division, he served at the Marine Corps Aviation Base, Kearney Mesa, Calif. His parents, Mr. and Mrs. George A. Mayberry, live at 92 Arlington St., Fitchburg, Mass.

The citation, signed by Lemuel C. Shepherd Jr., major general, Marine Corps, reads as follows:

"For meritorious service in connection with operations against the enemy Japanese forces on Okinawa Shim, Ryukyu Islands, during the period from 1 April 1945 to 21 June 1945. While serving as division chaplain with a Marine infantry division, Lieutenant Mayberry displayed exceptional devotion to duty and moral courage in the fulfillment of his duties. He was a constant inspiration to the members of the command, visiting the hospitals to comfort the wounded, lending spiritual guidance to the Marines while under fire, and affording a Christian burial to comrades killed in ac-



W. L. RICHARDS: Recently discharged from the Navy, he will serve as national associate director for laymen's work [L.C., August 19th]

tion. His untiring efforts in coordinating religious activities throughout the division, his dignity and sincere appreciation of the problems of others, and the manner in which he executed the varied duties and responsibilities of the division chaplain were in keeping with the highest traditions of the United States Naval Service."

Chaplains' Work Praised

Recommendation that Brig. Gen. Luther D. Miller, army chief of chaplains, and "other chaplains with heavy responsibilities," be promoted to major general is made by the *Army and Navy Journal* in an article on the 170th anniversary of the Chaplains' Corps. The *Journal* notes that "Congress recently voted authority for promoting chaplains to the rank of major general, but, except for the prior chief of chaplains, that authority has not been exercised."

The *Journal* further notes that recent statistics on World War II reveal that 54 Army chaplains have been killed in action, 53 have died from non-battle causes, and 194 have been wounded—17 of these twice and two thrice. Nineteen are still listed as detained by the Japanese, in addition to seven who were rescued and three known to have died in enemy hands. A total of 900 decorations has been awarded to 705 Army chaplains in recognition of their work.

In the 170 years of the corps' history, the *Journal* observes, "ministers, priests, and rabbis have been at hand to counsel the soldiers, to hold religious services in chapels and fields, to minister to the dying, and to console the bereaved. Their lot has often been fraught with difficulties; other duties have been assigned to them so that they were hard put to find time for their religious work, and at times some religious organizations frowned on their work as giving sanction to the evils of war.

But today the Corps of Chaplains has protected status better than ever before in its history. . . . We urge, on this 170th anniversary, that the present Chief Chaplains, Brig. Gen. Luther D. Miller, be elevated to that rank (major general) and that other chaplains with heavy responsibilities be so recognized."

Kamikaze Pilot Proves Right To Be Called a Christian

By CLARENCE W. HALL

Religious News Service Correspondent

Scarcer perhaps than the proverbial hen's teeth are evidences of Christianity among Japanese fighting men as sampled by American forces meeting them in battle. But there are a few, just enough to make you know that prewar missionary efforts in Japan have not been wasted. And also just enough to reassure us that there must be in Nippon a nucleus of whole-souled Christians around which missionary effort may start again.

When I reached this battle-ripped island of Okinawa shortly before it was "secured," I found men and officers shaking their heads over an incident that had occurred a few days before. The story concerned a Kamikaze pilot who was also a Christian—a brand of being many G.I.s had refused to believe existed among the enemy—and who risked his own life to prove it.

It happened during the heights of the final and most fanatical efforts by the Japanese to stem the advancing tide of defeat on this Ryukuan outpost. A whole flock of suicide planes had made their attacks. Many had been shot down, but a few got through and left their blazing devastation on ships, planes, and island installations. The American forces were fighting fires, removing the wounded and repairing the damage wrought by the Kamikaze's "ill wind." The anti-aircraft guns had just ceased throwing their steep puffs of death into the sky, and the ground forces were sighing with relief.

Then, suddenly, the sirens sounded and the ack-ack began again. A lone enemy plane shot down through a cloud and headed for the island. It wove toward the air strip, plunging through the curtain of steel and apparently impervious to the swarm of fighter planes that were attempting to shoot it down.

But just as it seemed ready to plunge into the parked planes, it deliberately swerved out to sea, gracefully banked and made a "belly landing" on the water. American soldiers, watching it, wondered in amazement. One officer gasped, "Well! Why'd he do that? He could have smashed us sure!"

Within a few minutes the pilot dragged himself up on the beach and staggered toward the G.I.s with rifles at the ready, his hands lifted in the air. Among the first to approach the dripping and blood-drugged Japanese was Chaplain Roy L. Hillyer, senior chaplain of the Tenth Army. When the pilot saw the chaplain he pointed to crosses on the latter's uniform, and then jabbed an index finger

own heart, grinning happily. An interpreter was called and it developed that the pilot was a Christian, convert of a mission in his home town of Nagoya. For two years, the pilot said, he had been in a prison camp for refusing to fight America. Then one day he had been told that he must either go into the Emperor's bewildering air force to be trained as a pilot or be killed as a traitor. He had chosen the first course, thinking the war would be over before his training could be completed.

But it wasn't, and he was drilled in the technique of the Kamikaze. This was his last mission, and, true to his original vow not to "commit murder against my fellow Christians," he had found a way to lag behind the others and then jettison his mine, running the risk of either being shot down or of exploding his bomb when crash-landing on the water.

He indicated a glad willingness to suffer whatever punishment might be ahead for him as a prisoner of war, but said that if he lived to see the end of the war he wanted to return to Japan to be trained as "a Christian missionary to my people."

Religious Life on Guam

Guam is rapidly becoming a religious as well as a military center, according to the August 4th issue of *Army and Navy Journal*. Under the direction of the island chaplain, Lt. Comdr. R. T. Blomquist (in civilian life rector of St. Luke's Church, Forest Hills, N. Y.), assisted by other army chaplains, the religious program has been expanded "until now there is not one whom divine services are not available." The *Journal* continues:

"Representative of all faiths and denominations, such services are not only held weekly in many chapels here, but are also broadcast to all parts of the island. This is the first time such an extensive religious program has been developed in a forward area. By radio, the services reach all units in hospitals on the island and are also picked up by ships in the harbor and at sea. As Radio Guam is received throughout the western Pacific, these services are doubtless heard also by troops on Saipan, Tinian, and as far away as Iwo Jima and Okinawa.

Chaplain Blomquist broadcasts Protestant services from the picturesque native-built chapel of his command. A double quartet of voices from the Army, Navy, and Marine units on Guam furnishes the music. Navy Chaplain James A. Quinn of Albany, N. Y., broadcasts the weekly "Catholic Hour," and a "Jewish Hour" on Saturday evenings is under the direction of Navy Chaplain Philip Lipis, of Cambridge, N. J.

Woman Named Warrant Officer

Miss M. Virginia Riblet, daughter of the Rev. and Mrs. Roy J. Riblet, Christ Church, Harrison, N. J., has been appointed a warrant officer in the Woman's Army Corps.

Among a group of 80 men and women who sought appointment as warrant officers, she was one of two accepted.

August 26, 1945

EPISCOPATE

Memorial Service For Bishop Touret

A memorial service for the late Rt. Rev. Frank H. Touret, formerly Bishop of Idaho, who died on August 2d [L.C., August 12th], was held in the Church of the Holy Cross, Tryon, N. C., on August 5th. Bishop Gribbin of Western North Carolina and the Rev. C. P. Burnett, rector-emeritus of the parish, who had been closely associated with Bishop Touret, officiated at the service, which was attended by many Tryon residents and clergy of the diocese.

Bishop Touret had made his home in Tryon during the autumn and winter months for the past 23 years, after retiring from the active ministry because of ill health. In the memorial service the Bishop's character, his scholarly attainments, his preaching ability, and his readiness to assist in exercising his ministry as called upon by the Bishop and other diocesan clergy, were recalled.

Bishop Touret was active in community affairs, was one of the founders of St. Luke's Hospital, Tryon, serving as chairman of the board for a number of years.

RACE RELATIONS

Fr. Thomas Logan Accepts Call to Calvary Church, Philadelphia

The Rev. Fr. Thomas Logan, rector of St. Michael and All Angels' Church, Philadelphia, has accepted the call to become rector of Calvary Church, in the same city. This is said to be the first time in the history of the diocese of Pennsylvania that a Colored priest has been called as rector by a white congregation.

Fr. Logan and his present congregation will join that of Calvary Church beginning September 9th. Bishop Hart of Pennsylvania will install him on September 20th at the 11 A.M. service, when all the Episcopal churches of Philadelphia are expected to witness the ceremony.

BOOKS

Westminster Press Establishes Annual Award

The Westminster Press of the Presbyterian Board of Christian Education has established an annual award for a book-length fiction manuscript stressing the influence of Christian faith in contemporary life or in history.

Its purpose is to develop fiction that can dramatize forcefully the power of Christian thought and action, regardless of where it is encountered, or under what circumstances. The award will be \$5,000, of which \$3,000 will be an outright prize, and \$2,000 will be an advance against royalties.

Judges for the contest will be Dr. Samuel McCrea Cavert, general secre-

tary of the Federal Council of Churches; Philip VanDoren Stern, editor and novelist; Dr. Daniel A. Poling, president of International Christian Endeavor; Mrs. Agnes Sligh Turnbull, short-story writer; Miss Althea Hester Warren, city librarian of Los Angeles; and Mrs. Barbara Snedeker Bates, fiction editor of the Westminster Press.

RELIEF

Work in India

In 1944 the Presiding Bishop's Fund for World Relief contributed \$9,237.65 for work in India, of which \$1,365 was specially designated for the famine areas. So far this year the Fund has sent for India \$9,585.11, and there will probably be additional gifts in the autumn. All of the money sent has been disbursed by the Church Committee for Relief in Asia. This committee is engaged in rehabilitation projects including making loans, providing medical units, building boats, rebuilding homes, furnishing medical care for tubercular patients, providing mosquito netting, and a score of other useful and needed services to people in desperate need.

The Bengal Christian Council Relief Committee which works locally in India, is headed by the Anglican Bishop, the Rt. Rev. S. K. Tarafdar, assistant Bishop of Calcutta; and the Rev. Shushil Chatterjee and the Rev. E. Mukerjee, Church of England priests, are members.

WORLD COUNCIL

Seeks \$250,000 for Belgian Churches

The World Council of Churches has appealed to non-Roman groups in the United States, Great Britain, Switzerland, and Sweden to contribute \$250,000 to help churches in Belgium.

Dr. J. Hutchinson Cockburn, reconstruction secretary of the Council, said one-third of the fund will be allotted for repair of church buildings and another third will be used as bonuses to enable pastors to meet increased living costs.

Rev. William Keys Appointed Youth Secretary

Appointment of the Rev. William Keys of Andover Newton Theological School, Newton Centre, Mass., as youth secretary of the American Committee for the World Council of Churches has been announced by the Rev. Henry Smith Leiper, secretary of the World Council. He will assume his duties on September 15th.

Mr. Keys will work largely through the already existent Christian Youth Movement to advance ecumenical education and activity in the United States. He will be in contact with youth groups of similar interest throughout the world and will seek to relate the American youth movement to its world-wide associations, particularly as regards matters of postwar reconstruction.



Sydney Sun.

CHURCH LEADERS AT HISTORIC SOUTH PACIFIC MISSIONARY CONFERENCE*

SOUTH PACIFIC

Missionary Conference

By W. BASIL OLIVER

★ History was made in Sydney when for the first time during their episcopates the three Anglican Bishops in the Pacific—Bishop Kempthorne of Polynesia, Bishop Baddeley of Melanesia, and Bishop Strong of New Guinea met in conference with Archbishop West-Watson of New Zealand, the Ven. A. E. Prebble, archdeacon of Waimate, N. Z., Major H. S. Robinson, secretary of the Melanesian mission, and Archbishop Mowll of Sydney, Bishop Moyes of Armidale, and the Rev. M. A. Warren, secretary of the Australian Board of Missions.

From far and near these leaders of the Church's missionary enterprises had come together to face the problems of postwar reconstruction and advance in the Pacific, and to plan for the effective coöperation of Australia and New Zealand in safeguarding the interests of the brown people of this vast area.

This "ecclesiastical equivalent of the Anzac Pact" expressed approval and satisfaction with the provisions of that important and far-reaching agreement as applied to native welfare, and gave its full support to the statement of the governments of Australia and New Zealand that "the main purpose of the trust is the welfare of the native peoples, and their social, economic, and political development."

Conscious of the close and effective collaboration of Australia, America, and the Netherlands East Indies in the grim conflict of the Pacific, the Conference took preliminary steps for similar coöperation in the critical days of peace.

The comity of missions, whereby mem-

bers of other communions had worked with the Church of England within certain specified areas was a further evidence of a recognition of the fellowship of service.

VITAL QUESTIONS

A vision of the wide extension of missionary work in the Pacific led the conference to formulate plans for its attainment.

Vital questions were raised concerning the nature of the educational policy to be adopted for the natives, and it was unanimously agreed that it must have a religious foundation. "Whilst it is not absolutely necessary for native races without a literature to learn to read or write, it is necessary for them to have moral strength and stability."

The scholastic and spiritual training of native agents was recognized as a matter of first importance.

Another urgent question before the conference was that of medical missions, and a recognition of the need of government coöperation. In this connection the following resolution was passed:

"The Australian Board of Missions appreciates the medical services given in Papua and New Guinea by the military regime, and urges upon the government the importance of ensuring that the Civil Administration will have enough money and supplies to continue the medical service which the army has initiated and conducted effectively. The conference desires to call the attention of the Commonwealth Government to the satisfactory position in the Solomon Islands and

*Left to right: The Archdeacon of Waimate, N. Z., the Bishop of Armidale, the Bishop of Melanesia, Bishop Cranswick (chairman of the Australian Board of Missions), the Archbishop of Sydney, who presided, the Primate of New Zealand, the Bishop of Polynesia, the Bishop of New Guinea, and the Rev. M. A. Warren, foreign secretary of the Australian Board of Missions.

Fiji, where the governments warmly courage the coöperation of the mission bodies and grant them every facility to carry on their work; this relationship continuing even during the war."

Much thought and time were devoted to the vexed question of indentured labor and while aware of some grave abuses which have resulted in certain areas from the working of the system, the conference recorded its appreciation of the endeavor made by governments and many private employers to protect and advance the interests of the natives. "In the event of abolition, the conference hopes that an alternative system would first be found which would conserve the benefits and avoid the evils connected with indentured labor."

Underlying the whole aim of the spiritual and educational development of the native races was the policy of missionary training, and full and lengthy discussions centered upon this vital subject. The conference expressed its gratitude for the training given in the Australian Board of Missions Hostel in Sydney, and recorded its appreciation of the necessity for further trained men and women for the missionary field.

It was a great and momentous conference, realistically facing the problems and challenges of postwar reconstruction, with a vision of an ever-increasing area of missionary service—seeking to extend ready coöperation to governments and missionary organizations of its own and other countries.

SECOND CONFERENCE

After this conference had concluded another was held under the auspices of the National Missionary Council of Australia when those delegates who had attended the previous conference and others met at the Bible House, Bathurst Street, Sydney, to discuss the proposals of a South Pacific Christian Conference.

The delegates met in an atmosphere of warm coöperation, and discussed the proposals of the National Missionary Council of Australia and New Zealand in connection with the preparation of surveys and the initiation of suitable machinery for the organization of such a conference.

Following the precedent set at Madras it was commonly felt that the conference ought to be held on the field rather than in a sending country, and it was decided to endeavor to secure suitable premises in Fiji. It was also decided that the majority of delegates be sent from the young Churches, thus ensuring a preponderance of local opinion and making it in reality a field conference.

It is hoped that through the coöperation of the International Missionary Council there may be visitors also from other mission areas such as India, China, and Africa. These, however, will attend rather as observers to assure the conference of the interest of the Christian world in this new Pacific development.

One of the important subjects for discussion is that concerning the indigenous Church. A commission has been appointed

inquire into the present position and the future possibilities as regards worship, self-support, self-government, and Church extension at home and abroad. Commissioners were also appointed to deal with education, literature, medical work, public health, and economic welfare. These commissions will work in collecting statistics, securing surveys, and soliciting interpretations of conditions from those on the field and in the administrative work in Australia, bearing on the future of Christian work among the various island groups.

The International Missionary Council is to be asked to provide the personnel for an economic survey. Dealing with the question of literature the conference felt the importance of the provision of suitable literature for the island peoples, and especially for the growing Church. The work of the Pacific Christian Literature Society was commended. The conference fully recognized the importance of the vernacular in Christian work, and also stressed the need for a second language that must be the *lingua franca* for the whole Pacific field.

One important discussion at conference emphasized the common realization of the obligation of Australia to carry the Gospel to Japan. The National Missionary Councils of Australia and New Zealand are to consider the relations of the Christian Churches of these two countries to East Asia, and, in particular, the consideration of the contribution the Christian Churches may make to the settlement with Japan. The conference was exploratory rather than determinative and sought merely to lay the foundation for studies in connection with the South Pacific Christian Conference to be held when all preparations are complete. It was a time of fruitful discussion and sharing of views, and marks another step forward in the program of missionary coöperation in Australia.

ENGLAND

Dr. Lonsdale Ragg Dies

The Ven. Dr. Lonsdale Ragg, archdeacon of Gibraltar since 1934, died on August 2d, in Bath, England. Born in Shropshire 78 years ago, Dr. Ragg was founder and editor of the magazine, *The Tree Lover*.

Dr. Ragg, who also was prebendary of Buckden in Lincoln Cathedral, studied at Newport School in Shropshire, Christ Church College at Oxford, and Cuddleson Theological College.

His many positions included that of curate at All Saints' Church, Oxford, tutor and lecturer at Christ Church College, vice-principal of Cuddleson for three years, warden of the Bishop's House, Lincoln, and vice-chancellor of Lincoln Cathedral. He also served as chaplain at Bologna, Italy, and at Venice, Italy.

Dr. Ragg also was rector of Tickencote, Rutland, for three years and diocesan inspector for the archdeaconry of Northampton from 1912 to 1915. He had been warden of the Bangor and St. Asaph Clerical Education Society, missionary for the diocese of Oxford, chaplain at Rome

and chaplain at Bordighera, Italy. He was a public preacher in the diocese of Bath and Wells in 1941.

Among Dr. Ragg's published works were *Christian Evidences in Oxford Church Textbooks*, *Aspects of the Atonement*, *The Church of the Apostles*, *Dante and His Italy*, *Some of My Tree Friends*, *Trees I Have Met*, and *Tree Lore in the Bible*.

In 1902 he married Miss Laura Roberts. A daughter was born to them.

CANADA

Joint Anglican-Roman-Catholic Journalism School Formed

A new school of journalism has been formed in Halifax, N. S., jointly by Anglican and Roman Catholic educational institutions. Directed by a Halifax newspaper editor, R. J. Rankin, it will offer a three-year course.

Sponsoring groups are: King's College, operated by the Anglican diocese of Nova Scotia; St. Mary's College, conducted by the Jesuit Order for the Catholic archdiocese of Halifax; and Mount St. Vincent College for girls, run by the Sisters of Charity.

Chairman of the board of governors is the Rev. Canon A. S. Walker, president of King's College. Board members include the Rev. F. C. Smith, S.J., and the Rev. M. J. O'Connell, S.J., of St. Mary's; Sisters Maura and Rosaria, of Mount St. Vincent; and C. F. Frazer, Halifax editor.

Synod of Fredericton, N. B.

Meeting of the 75th session of the synod of the diocese of Fredericton, New Brunswick, in June this year was marked by a notable double anniversary—that of founding of the diocese and the centennial of Christ Church Cathedral. The Fredericton Cathedral holds the distinction of being the first cathedral built on British soil after the Reformation, and further of being the first new cathedral foundation on British soil since the Norman Conquest.

Two special services were held during the synod sessions in honor of the centennials. On Tuesday evening, June 12th, the diocesan anniversary service was held, with the Primate of All Canada, the Most Rev. Dr. Derwyn T. Owen, as the preacher.

On the evening of June 13th, a great missionary service was held in the cathedral, at which the Archbishop of Quebec, the Most Rev. Dr. Philip Carrington, Metropolitan of the ecclesiastical province of Canada, preached. After the service a specially prepared illustrated lecture on the history of the diocese was presented by the Rev. Alban F. Bate, rector of St. Paul's Church, Saint John, N. B.

In its 100 years of history the diocese of Fredericton has had four bishops, the Rt. Rev. William Henry Moorhead being the present Bishop. The diocese had its beginning on June 12, 1845, when Bishop John Medley arrived in Fredericton from England and immediately proceeded to the parish church of Fredericton where his

letters of institution were read. Previous to that time the area had been included as a deanery within the diocese of Nova Scotia.

The advent of large numbers of United Empire loyalists to this section of the Maritime provinces immediately after the American War of Independence had made the subdivision necessary, constituting the diocese of Fredericton as the fourth oldest in the Dominion of Canada. Previous to this time the clergy and laity within the area had been united in what was called the Diocesan Church Society, which is reported to have been the first home missionary society in the Church outside of England.

Bishop Medley had come out from England bearing a large gift of money from friends there for the purpose of building a cathedral church. Within 12 days of the Bishop's arrival he called together the laity of Fredericton in the interest of augmenting those funds, with the result that the cornerstone for the cathedral was laid in the autumn of 1845.

YUGOSLAVIA

Mystery Surrounds Whereabouts Of Patriarch

Complete mystery surrounds the fate of Patriarch Gavriilo, head of the Serbian Orthodox Church, who was evacuated to Germany by the Nazis early this year, after having been held a prisoner in Yugoslavia since shortly after the invasion.

According to Metropolitan Josep of Skopje, who is acting as deputy Patriarch, there has been no word of Patriarch Gavriilo since his internment in Germany, and his present whereabouts are unknown. The Patriarch's last known place of imprisonment was the Bakovitsa convent outside Belgrade. Among rumors making the rounds in Belgrade are that he may be in Switzerland, London, or even in the United States.

Other Serbian religious leaders taken to Germany included Bishop Nikolai Velimirovich of whom there has also been no news since the German collapse.

In an interview at the patriarchal palace in Belgrade, Metropolitan Josep revealed that a political rift has been growing between Orthodox priests who served with the Partisan armies and Church leaders who restricted their efforts against the Germans to proclamations denouncing attacks on the Serbian Church.

"The Church itself is not mixed up in politics," he asserted, "although many priests do take part in political matters. It is clear that the Church is still seeking a clear definition of its position, but it has not yet agreed on a united attitude toward the new regime and national problems. There will have to be much discussion and clarification before it achieves the position of the Orthodox Church in Russia, which collaborates fully with the state."

The metropolitan said the question of Church-state relations has become prominent and Church leaders generally have changed their previously announced stand by opposing complete separation. Questions

of Church property and revenue are involved, and these must be settled in such a way, he declared, that the Church will not suffer financially while adjusting itself to new conditions.

Although expressing gratitude to the Tito partisans and the Red armies for liberating the country, the acting Patriarch complained that the Church "has not received the full support to which it believes itself entitled."

Among points at issue between the Church and the new government, he said, is the latter's plan to institute civil marriages, which, up till now, have not existed in Yugoslavia. The Church's attitude, he asserted, is that the people should be left free to decide between a church or civil marriage.

Metropolitan Josep acknowledged that the present government has made no attempt to hinder church attendance or to hamper church activities in any way. In some localities, however, local groups have been arranging public meetings in the vicinity of churches while services were being held.

Parents are permitted to declare for or against religious instruction for their children, but according to the metropolitan, although from 90 to 95% of the guardians want religious education, classes in some cases are being postponed by local school authorities.

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Puppet Bishop Reported Executed

Bishop Hermogen head of the so-called Croatian Orthodox Church set up in 1942 by Ante Pavelich, former pro-Nazi puppet ruler of Croatia, has been tried by a people's court in Zagreb and executed, it was revealed by Col. P. K. Karamateyevich, a priest who served as an officer in Marshal Tito's army.

The executed bishop was a member of the now disbanded Karlovsky Synod in Belgrade, made up of emigré Russian bishops, but not recognized by the Moscow patriarchate. He assumed the title of "Patriarch" of the Croatian Church, which was organized primarily to destroy the influence of the Serbian Orthodox Church in Croatia.

Colonel Karamateyevich stated that Bishop Hermogen had been condemned on charges of being responsible, with others, for "the ruin of churches, the murder of Orthodox priests, and unspeakable cruelties against the people."

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Independent Macedonian Orthodox Church Formed

Creation of an independent Macedonian Orthodox Church was announced by Fr. Iovan Jeleff, delegate to the National Front Congress, who has been made temporary head of the newly-constituted Macedonian Church Council.

The pro-Tito priest, who is 71 years old, said that a general council will be called to elect a Patriarch of the new Church. Invitations to the council will be sent to Macedonian Orthodox in the

United States, Canada, Australia, Europe, and other parts of the world, he stated.

Formed after a meeting of delegates last March who proclaimed the independence of the Macedonian Orthodox Church in Yugoslavia, the new communion will embrace some 700 churches in the four metropolitanates of Skoplje, Bitolj, Strunica, and Ohrid, in which there are 400 priests. Contact has been established with the Russian Orthodox Church, Fr. Jeleff said, and work of the parishes is "developing."

Formation of the new Church climaxes many years of division between Serbian and Bulgarian Orthodox elements.

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SPAIN

Protestants Watch

Religious Freedom

That General Franco has included "freedom of conscience" as a right for citizens in Spain is viewed as important in Protestant circles in Geneva.

W. A. Visser 't Hooft, general secretary of the World Council of Churches, said he hopes this freedom will develop under Franco's reported decree, but added that "everything depends on the way it is carried out." He expressed hope that the action may lead also to freedom of worship, assembly, and speech in Spain.

Roman Catholics Reported

Backing Franco

The Potsdam declaration on Spain has caused "confusion" among Spanish Roman Catholics, and groups hitherto aloof from politics are throwing their support behind Generalissimo Franco, according to informants in Madrid.

Chief reason for the gain in Franco's prestige, the informants state, is fear of a communist regime in Spain. Some former critics of the Spanish chief of state have decided to collaborate with the present government which, they argue, at least permits the survival and free exercise of religion.

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LIBERIA

School Girls Send Gift

To China

School girls in Liberia are sending a gift to school girls in China. The 60 boarders at Julia Emery Hall, Bromley, Liberia, heard how the students of the Hankow Diocesan School had traveled 1,000 miles into free China and moved their school four times, seeking safety. The girls in Liberia on their own initiative got up a program of music and recitations, invited everybody, telling them to bring an offering, and are sending the total amount to China, "to be used for the children who have had to move so often and suffer so much, in order to do what is easy for us in this country."

GERMANY

Financial Contribution To Church Work

Protestantism has made its first contribution to the reconstruction of religious life in Germany, according to J. Hutchison Cockburn, senior reconstruction secretary of the World Council of Churches.

Dr. Cockburn said the ecumenical committee on reconstruction and interchurch aid, representing varied communions and creeds, has voted about \$180,000 to German Church work.

This is divided proportionately as follows: For construction of wooden hall suitable for services and meetings—350,000 Sw.Fr.; for literature—250,000 Sw.Fr.; and for transportation for ministers—125,000 Sw.Fr.

The secretary said it is recognized these grants are "only the beginning of what the German churches will require if they are to take their place as a strong buttress in the rebuilding of Germany."

The step was taken as anti-Nazi Confessional Church leaders again took the reins in Berlin, and after first-hand reports on postwar church conditions in Germany had been received. These stated that while political life has broken down and there is destruction, semi-despair, food shortages, and disease, the German churches stand on their feet and enjoy new liberty.

"The hope lies in the Confessional Church of Germany," Dr. Cockburn said. "Pastor Martin Niemoeller is now in Germany, and his first contacts with Bishop Theophil Wurm give promise of the lines which ought to be pursued. There is a remnant in Germany, chiefly, Confessional Churchmen, not so large, perhaps, as could be desired, but considerable and it constitutes the hopeful element in a very somber situation."

Meanwhile, the first American representative of world Protestant churches has begun his travel in Germany. He is the Rev. Stewart W. Herman jr., former pastor of the American Church in Berlin who arrived at Geneva headquarters of the World Council of Churches in July.

HUNGARY

Vatican Reports Cardinal Serebi Died of Natural Causes

The death of Justinian Cardinal Serebi, Primate of Hungary, last April while a prisoner in Germany, was a result of natural causes, according to latest information received at Vatican. Earlier rumors were that the Cardinal, who was known to have a heart condition, died as a result of ill treatment.

WALES

Bishop of Monmouth Dies

Dr. Alfred Edwin Monahan, Bishop of Monmouth since 1940, died in London on August 10th at the age of 67.

The Living Church

Prayer Book Pessimism: Source of Optimism

By the Rev. Sherman S. Newton

Rector, St. Paul's Church, Clay Center, Kans.

THE LATE Archbishop Temple referred to the doctrine of original sin as "at this moment the least popular part of traditional Christianity" (*Christianity and Social Order*, p. 37). Which might be interpreted as meaning that the Ninth of the Articles of Religion could be first discarded if the matter came to a popular vote.

The unpopularity of the doctrine is due, in part at least, to the mistaken belief that it leads to an unwholesome and permanently pessimistic outlook upon man, his future, and his destiny. The truth is that the doctrine opens the only path to Christian optimism which is based upon a realistic understanding of man and his possibilities.

The Archbishop admitted that the doctrine has not always been intelligently presented. No matter. It remains important and unpopular. In fact, it is the sin in which we are dealing in all walks of life. It springs out of the fact that from birth we seem to find ourselves at the center of a world which stretches out on all sides:

"... where the horizon is depends upon where I stand. Now just the same thing is true at first of our mental and spiritual vision. Some things hurt us; we hope they will not happen again; we call them bad. Some things please us; we hope they will happen again; we call them good. Our standard of value is the way things affect ourselves. So each of us takes his place in the center of his own world. But I am not the center of the world, or the standard of reference as between good and bad; I am not, and God is. In other words, from the beginning I put myself in God's place. This is my original sin. . . . I am not guilty on this account . . . but I am in a state from birth, in which I shall bring disaster on myself and everyone affected by my conduct unless I can escape from it" (p. 38).

It may be that the Ninth Article speaks of us in an archaic tongue but like Winston Churchill's use of the unconventional word "wicked" in his oratory, the meaning is rather clear. For even a myopic view of the world would indicate that it suffers from a grievous infection . . . "and this infection of nature doth remain, yea in man that are regenerated; whereby the flesh . . . is not subject to the will of God" (Article IX).

The question which has sounded the alarms of much modern theological thought is now and why man can retain his lightly optimistic confidence concerning the resources of his own "goodness" when the "new world" created by his powers is engulfed in blood and faced with an eerily unpredictable future. Something appears to be wrong.

That mankind may harbor a dangerous sickness seems hardly to occur to John

Dewey, for instance, in *Naturalism and the Human Spirit*: "The present tragic scene is a challenge to employ courageously, patiently, persistently, all the natural resources that are now potentially at his (man's) hand."

The fact is that every great nation today has been doing exactly that to the point of mutual destruction.

Archbishop Temple saw more clearly than most moderns that the accumulation of natural resources might perchance make self-interestedness less disastrous, but the process is still very much like climbing a tower which widens the horizons without changing the essential truth, namely that man remains the "center and standard of reference."

It is commonplace to say that the evolutionary conception of man linked with materialistic advances produced the optimistic outlook common to man today. Bishop Spencer somewhere quotes Dr. Carl Petty as saying: "It is difficult to enlist folks in a crusade to take the Promised Land when they think that they are already there." The evolutionary optimism of man at least causes him to feel that the land of the New Jerusalem may not be too far ahead.

In October of 1931 the *Journal of Religion* carried an article with the mechanical title, "The Problem of Evil: A Modern Solution." In the light of what has actually happened since 1931, this article bears a curious and ironic resemblance to the John Barleycorn funerals held all over the country shortly after the passage of the 18th Amendment. It is profuse with such unaffected statements as: "The modern conception of progress bids fair to solve the problem of evil" . . . "we can say that it is quite possible by continued progress, for goodness overwhelmingly to overpower all evil." . . . "The difficulty is merely the discovery of what is good and how to secure it—problems on which the science of ethics and education are working. With regard to this sort of evil (moral) there is every possibility of continued progress and complete solution."

Of course, among the more thoughtful philosophers there has remained a deposit of earnest doubt about the final validity of the secular emphasis upon life. (Unfortunately, they were outnumbered as Thomas Carlyle observed "by the million against one".) As man went Tennyson-like "spinning down the ringing grooves of change" even such an exponent of future bright possibilities as Ernest Haeckel tempered his more optimistic song with a cautious undertone in 1899: ". . . We have made little or no progress in moral and social life in comparison with earlier centuries; at times there has been serious reaction. And from this obvious conflict there have arisen, not only an uneasy sense of dismemberment and falseness, but even

the danger of grave catastrophe in the political and social world."

It is significant to note that about 40 years later when current events were proving the above theses of Haeckel to the hilt J. W. Poynter writing in *Nineteenth Century*, and *After* paused to correct Haeckel's moderately cautious observation: "Haeckel ought rather to have said: 'We have made such progress to a great extent, but it has been thwarted by unforeseen calamities'" (*ib.*, June, 1940, p. 713: *Progress and Pessimism*).

Poynter's remark is certainly true. The plans of men have been sidetracked by unforeseen calamities though one cannot but suggest that prophet and priest have been rather adept in sensing impending catastrophes. But the question which one naturally raises is: Whence the unforeseen calamity? And what is it?

Can it be that its source is the infected nature of man? That the calamity is the perennial problem of dealing with that nature?

There is no predicting where the "unforeseen calamity" will drop its blockbuster for the reason that the most sensitive scientific equipment cannot and never will be able to chart the course which self-centered man or woman or nation will follow to obtain self-desired end. Jeremiah spoke to all ages when he wrote that "the heart is deceitful above all things and desperately wicked: who can know it?"

Mankind is faced with something not catalogued in the records of modern educational thought. We have knowledge and intelligence in abundance and the equipment with which to work for the betterment of mankind. We have courage, patience, and persistence. But these means are being used by nations and by men with "deceitful and wicked hearts" . . . by those who suffer spiritual sickness fed by infected natures.

The clash of self-interests is widely recognized as the chief contributor to world uneasiness and strife. The secular optimism which believed that such self-interests could be persuaded to act nicely if confronted by world opinion or wide-eyed and fearless examination of their own interests is actually faced by the Prayer Book assertion that we are "miserable sinners" with infected natures and unable before justification to perform works minus the "nature of sin."

It is not necessary to disentangle further the historical processes by which man reached his hopeful conclusions about his own possibilities. The fact is that he loves optimistic analyses (America in pre-war days) and despises assessments which question the "goodness" of his own nature or the infinity of human possibilities.

About man's own nature historic Christianity is gloomy and predicts dire events

when the human is given its head. In reality it is only the will of God working in man that moves him toward goodness. "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2: 13). The confession of the hymn is always true:

I sought the Lord, and afterward I
knew
He moved my soul to seek him, seeking
me;
It was not I that found, O Saviour true;
No, I was found of thee.

The difference between secular and Christian optimism might therefore be found in the opposite methods of approach. The secular thought begins with a superficially optimistic conception about man and ends in pessimism when the tragic events of life overwhelm it. This is "the sorrow of the world" which as the Apostle said "worketh death." On the other hand, Christian thought begins with pessimism or perhaps more properly, it begins with "godly sorrow." It leads however to salvation "not to be repented of." Thus Prayer Book optimism derives from its profound pessimism.

Its pessimism needs no justification today. Events have proved its truthful analysis of man. A world which believed it could unlock all mysteries of life and pour oil into all human tragedy is today enfolded in the mystery of death on an unprecedented scale and under the lash of tragedy.

The present convulsions of life indicate in the main the validity of the Ninth Article and also open the path to a deeper optimism so far as the Christian Faith is concerned though that optimism ought to be tempered by humility.

For the first time in a great many years it begins to appear demonstrably certain that only the Holy Church of Christ speaks to men the ultimate word of life. We may once more with conviction born of outward proof preach to men from the text: "Lord, to whom shall we go? thou hast the words of eternal life."

As ministers, as Churchmen, we assert not the wisdom of men but show the glory of the majesty of God made known unto us in Christ.

Thus the world picture creates a fresh confidence in the eternal truth of the message which we proclaim. Far from contradicting the Word of God, contemporary circumstances merely lay waste "man-made" and superficially puffed up teachings about himself which were never seriously held within the Holy Catholic Church in ancient times. The truth of Catholic teaching about man is so illustrated and vindicated by this world of today that we are justified in trusting its optimistic hope for the world to come.

The essence of Prayer Book optimism may be said to be embraced in the Ninth Article on the Justification of Man. "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works and deservings." This doctrine, the Article modestly admits, is "very full of comfort."

This comfort, this warming optimism, comes to man only when from the darkness of the world he turns to the Christ

admitting his own inability to "endure the severity of God's judgment."

The Prayer Book regards with doubt the "tainted nature" of man and its apprehension is justified by events. Its pessimism is probably adequately expressed by Amos: "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him."

On the other hand, its optimism may be properly set in the sobering words of St. Peter: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there

salvation in any other: for there is no other name under heaven given among men whereby we must be saved."

At the very least, the optimism about which we speak is a chastened optimism because it is built on a realistic conception of man and of his nature. It understands that man's hope for a better world can never be effected so long as the approach skirts the Christian knowledge of the "tainted nature."

It further understands, however, that when man delivers his allegiance from self to Christ, he is then able to "do things through Christ which strengthen him."

This is the high hope of Christian optimism.

Why a Rosary? Why Pray?

By the Rev. William M. Hay

Rector, St. Bartholomew's, Granite City, Ill.

IN AUGUST, 1944, I offered the readers of THE LIVING CHURCH a form of rosary prayers. The response was numerous, widespread, and interested. There were only two gainsayers, both anonymous. The interest has continued and grown. It is obvious that such a form is needed.

Thinking it all over, there sticks in the mind the question about any praying at all, beyond a thin and often distracted effort to participate in the Church's prayers in church, which are necessarily in general terms. That more than this is good, and needed, led to an effort, in the Elizabethan Revolt, toward extempore prayers by the minister, and by the people, so far as they were able. But an extempore prayer is almost as difficult as an extempore hymn; and all that is now being given up by all in favor of printed prayers. For the extempore prayer tended more and more to follow a set pattern anyway, and to avoid that very sameness has become in our day a contest in preciousness of phrase, in alliterative adornments, in fine-cut distinctions, and far-fetched allusions—very different from the severe and noble plainness, the earnest brief directness, of the old prayers of the Church. But, except for those who have the gift of gab, the people in general were bereft of the few and general forms they had, and nothing was given them instead. Speaking of the rosary, Dr. Pusey said: "This method of devotion, whereby we plead the merits of Christ, has been completely lost to our religious habits, and replaced by nothing."

The Archbishop's Committee on the Worship of the Church said in its report (issued during the war of 1914-1918): "The chaplains write, 'Contact with all and sundry of British manhood has revealed the crying need of a simple form of devotion, known from childhood, the common and familiar possession of all. This would indeed be a godsend to the Church.'" But the war ended, we all thought, and the chaplains' report (so gloomy, so disturbing, so factual) was comfortably shelved and forgotten.

Now the prayers of the Church are the distilled essence of the devotion of the saints, proved and polished by the centuries—they are all that any eulogist can say.

But I am thinking of a recent case of child, taken sick on Friday, dead Monday; and of the confusion and dismay, the sleepless nights, the bitter knowledge after the first few hours that human help could avail . . . what could a mother cry but "Lord, save us, or perish," sans preamble, body, or conclusion? At the burial, in the golden autumn sunshine that quiet afternoon, the calm faith, the stately dignity of the prayers at the grave touched our hearts with the ancient power, as they do for other similar groups every day. All that is true beautifully and bountifully true.

But I still say that more is needed: the habit of use, the furnishing of the simple (and who isn't?) with the simple words that they cannot forget, that they need not look up in a book, that even in the marketplace or battlefield could readily to the lips and heart, to surround one with the atmosphere of prayer, with the certainty of the nearness and care of God.

There are orders in our Church who devote themselves to the work of God; that is, to prayer, to a complicated form of prayer. It is not easy, it is indeed hard work. But we leave the ordinary layman to pray or not, as he sees fit, without much help. We urge him to pray, we provide family prayers in the Prayer Book. But we believe that we make the wrong psychological approach, in the case of the mass of people. What we need, in our present situation, is to start small and work up. We need something easily memorable, repetitious (like the Litany), petitionary (the beginning of all prayer), intercessory (the second natural step), and (this is difficult for us all) suggesting thanksgiving.

In our day we find re-hashed the ancient arguments against the value of prayer with this difference, that nowadays not merely the philosophers are aware of the

every man who can read;—that “he who rises from his knees a better man, his prayer is answered,” (Martineau); that prayer’s value is in auto-suggestion; that work is prayer, and the best prayer, so why pray?; and the unanswered prayer.

It is not only or mainly the arguments that make so many prayerless; nor that there is any lack of printed prayers, short and long, but mostly long. It is that we are making a mistake *somewhere*—not, I think, in our public services, not in what we have done so much as in what we have left undone. To use that word again, our psychology is at fault—we do not *know* the man we are trying to help, we have not got inside him, into the hidden recesses of his thought, such as it is. We have based too many of our arguments upon the man who differs, in some respect—upon the hero and what he said, upon the scholar and what he said, upon the martyr or the seer and what they said.

But most of our people are none of these things at all, but simple folk, a bit amazed, a bit bemused, not very good, not very bad, troubled no little at the way the sands are running out for them and the shadows lengthening.

Part of our trouble is our tendency to cast out the baby with the bath.

We learned to deride the “nonconformist conscience,” made great use of the word scrupulosity, pointed to the child-labor, the cruel penal laws, and all the other follies that co-existed with the heyday of that conscience, the witch-burnings balanced by the prohibition of Christmas.

But the over-scrupulous conscience is better than no conscience at all. Is it not possible to retain the good without the ill? Surely, if we are to move, it need not be only as pendulums, swinging from one excess to its opposite.

What have we cast out that leaves our people without the aid of “a simple form of devotion, known from childhood, the common and familiar possession of all?” Well, the rosary is one thing we cast out, and we have to recover it, in some form; something easy to remember, easy to say, centered on facts (as the Creed is), expressing at once our faith, our hope, our charity; that the child and the old, in similar simplicity, can say together; the prayerbook of the unlearned, the companion of the pilgrim, the solace of the defeated and the lonely and the poor.

To say “rosary” gives the whole proposal a black eye to start with, in the minds of the many whose simple criterion is, “If it’s Roman, it’s wrong,”—as much as to say, if a Romanist uses a hammer to drive a nail, I must use a stone, as being the more primitive method. But an incomplete Roman list gives no less than 23 variations of the rosary, all allowed and indulged by them. To fit other prayers, with another emphasis, to the common needs is then no new idea. What should be sought is to preserve the time-tested values of brevity, simplicity, repetition. And he left them, and went away again, and prayed the third time, *saying the same words*, St. Matthew 26:44); ease of memory; the effort to meditate as well as to speak; all based upon the facts of man’s redemption, not on speculations and dubitations about them.

The Returning Soldier

By Chaplain George B. Wood

“I’M GOING home! Millions of us are going home! Some of us are going home to stay; others will have furloughs before going on occupation duty. We don’t know when it will be, but we do know we are homeward bound. Now, what is my reaction? Well, right now I feel a little skeptical about the whole thing. In recent months I have been visualizing myself as a dissected frog in a biology lab. I feel all pulled apart and open to view, and yet there is nothing wrong with me. Nor is there anything wrong with the millions of others who have been with me through some unusual and trying experiences for the past three years. Yet, everyone seems to be concerned with my mental outlook on life, because I have been through the horrors of war, have seen men die without a word, others groan in agony.”

“It is generally assumed that I am a prospective candidate for an insane asylum. It seems to be the vogue back home to write articles about me, make speeches about me, hold seminars to reclaim me. Without a doubt I am the proverbial Sad Sack!” So the returning serviceman muses to himself.

As far as he is concerned it is all a bunch of hooey. He wants to go home, have a little fun, find a job, make love to his wife or prospective wife, set up a home, and become a worthy citizen of some American community. There is no doubt in his own mind of his own normality. But he is beginning to wonder if he is going to be allowed a return to a normal way of life. If he isn’t, that is when trouble is going to begin, because for too long he has been told what to do. Now he will want to be let alone.

The wounded in mind and body must of course be a community responsibility, but just as those who are wounded in body will be a minority of the returning servicemen, so the same is true of those who are wounded in mind. A majority of men have been as successful in adjusting themselves to army life as they had been previously in making the adjustment to civilian life.

Mrs. Harvey D. Gibson, who for the past three years has been directing Red Cross Rainbow Corner Clubs in London and Paris, has been appalled to learn that the women of America have been given so many Do’s and Don’t’s in preparation for the soldier’s homecoming. This may result in a sad homecoming for the returning soldier—not because of his mental state but because of the mental state of the people at home. There will be an artificiality in their welcome. They will lack the naturalness which the soldier hopes to find. There will be a falseness in their approach which the soul of the sensitive soldier will sense immediately.

Remember the first time your son or husband was away from home a few days on a trip? Remember how you received him back from that trip? Do so this time

with the same naturalness, grace, and enthusiasm. Have the setting of the front room as he remembers it, the comfortable chair in the corner, his favorite ash-tray on a table beside it, the magazines he likes near by. Use your ration points to stack the cupboard and fill the refrigerator with the foods that are his favorite. In short, be yourself, the only self he remembers and wants to return to. Remember the life he lived and loved before he left home. He will revert to something very similar to it without hesitation or difficulty.

Stars and Stripes has been conducting a war bond contest built around the subject: “My Savings and Post War Plans.” After reading thousands of the letters that have been submitted the soldier-editor editorialized under the title: Confidence in Future, “Don’t worry about what the men overseas are going to be like when they return home. Don’t worry about their becoming maladjusted personalities dependent on government and relatives. You’ll find them ready to produce a good day’s work, to found a new business, to grow better crops, to build comfortable homes, to rear healthy and happy children.” Further evidence of this is found in the fact that more than four-fifths of the army payroll in the European theater of operations is going home in family allotments, insurance, war bonds, and other savings.

I would warn of one aspect of the returning soldier to which the civilian must necessarily adjust himself. You can set it down in your book as almost a general rule that the soldier will not want to discuss with you his experiences overseas. The more you ply him with questions the more close-lipped he will become. The reason is simple: you have not shared these experiences in common with him. You do not have the background which will encourage him to talk about them. And yet some fine day he is going to find a buddy who was on the Normandy beach-head, in the Hurtgen forest, in the Ardennes attack, or on the Elbe river crossing, and when he does he will sit by the hour and exchange confidences with him over a glass of beer, or perhaps many glasses of beer. You will feel hurt. You will feel out of the picture. The point is that as far as this side of the ex-soldier’s life is concerned you are out of the picture, and you must make up your mind to that fact. Don’t resent it, but adjust yourself to it, and in time you may find him reminiscing about this life apart, as incidents in your common life recall spontaneously the memories of the days gone by.

The returning soldier has lived for many a month and some years in a man’s world. His heart desires more than anything else the normal relationships of men and women. Above all else he is affection-starved. Don’t fawn over him, but do not be afraid to give him of your love unstintingly.

The Revival of English Rural Life

By the Rev. William G. Peck, S.T.D.

THERE are in England today two converging movements which display a passionate concern for the English countryside and for the permanent revival of English agriculture. The first takes a literary form. There is now a remarkable output of novels, essays, and treatises, concerned with the rural community and the farmer's way of life, village history, and the country traditions. This is answered by the great demand for the works of H. J. Marsingham, Adrian Bell, Henry Williamson, A. G. Street, Edith Olivier, and others. The second movement is based upon economic analysis and scientific teaching concerning agricultural botany and human dietetics. Such books as Sir Albert Howard's *An Agricultural Testament*, Jacks and White's *Rape of the Earth*, Lord Northbourn's *Look to the Land*, Sir George Stapledon's *The Land Now and Tomorrow*, and the Earl of Portsmouth's *Alternative to Death* are having a very great influence.

Compared with the long assumption that the only future for England must be one of increasing industrialization and a further agricultural decline, the rise and force of the new movement are very striking. And an interesting feature of the revived hope for English agriculture is that it has attracted the sympathetic attention of all the best informed Christian sociologists in the country. It is fraught with the spirit of religion. This will be seen in what I am now going to tell about, something that happened at Whitrash, a small Warwickshire village of which probably not one of my readers has ever heard.

Whitrash lies very close to Leamington Spa. Parts of the village look today very much as they looked in Shakespeare's time, with their higgledy-piggledy array of Tudor cottages around the village church. But to understand what happened at Whitrash, we must begin with St. John's Church, Leamington, where there is a flourishing horticultural society, including in its membership a number of Leamington townsmen.

At the end of the summer of 1942, the suggestion was made that it would be a happy event if the horticultural society could take part in the celebration of a genuinely country "Harvest Home." In due course, this was arranged at Whitrash. The Harvest Home supper took place in the parish hall in that village. The mayor of Leamington, with several councilors and a number of citizens of Leamington were present, and there, that night, was born a new thing: The Town and Country Movement, having as its objects the restoration of the countryside and the recovery of the true English town from the unlovely sprawl, which in so many instances has overwhelmed it.

At the following Rogationtide it was arranged to have a Rogationtide procession

round the village, and I was invited to be present. This was a most heartening occasion. Led by an altar-server carrying a processional cross, who was followed by a band, by the mayor wearing his chain of office and by the clergy and choirs, country people and townsmen marched on, singing Rogationtide hymns. At the appointed stations prayers were offered for the crops, for good husbandry, and for the peace of the world. At Evensong the village church was crowded to the doors, and I preached to one of the most attentive congregations I have ever met.

THE SEQUEL

Later on I received another invitation from the Town and Country Movement. It had been decided to hold the Whitrash Harvest Home Supper of 1943 in Leamington Town Hall and I was asked to propose the toast of "The Country." When I arrived on the appointed date, I found Leamington Town Hall transformed. The stage had been given the most convincing appearance of a farmyard. The body of the hall was packed with tables on which was arrayed a wonderful wartime farmhouse supper. At the high table were the Bishop of Coventry, the mayor and mayoress, Sir George and Lady Stapledon, councillors of Leamington, leading local farmers, and officials of the Town and Country Movement. The hall was crowded with town and country people, representatives of many organizations, clergy, and a bevy of "land girls."

The Bishop of Coventry said prayers, and we sang with great gusto the harvest hymns. The supper was remarkable. There was some excellent speaking and good music. A singer, wearing a countryman's smock which had been made in Whitrash more than 100 years ago, sang "The Farmer's Boy," and the sight of the Bishop and the mayor singing the chorus at the top of their voices was one I shall not soon forget.

I was struck by the intelligence and profound sincerity of that Harvest Home gathering. I sensed a new thing stirring in

the souls of these people. For a century or more we have seen the decline of English farming, the decay of our villages, the dispersal of the country population into the swollen towns. We have seen our fertile land going under bracken and briar or under the concrete of the urban encroachment. On the other hand, we have seen the massing of vast human aggregations in the cities, the transformation of the old town communities beneath huge, industrial sprawls, with all the evil social, psychological, and spiritual effects which such "massification" inevitably brings with it. And it has been assumed that, regrettable as this might be, it was necessary for England. We must go on pouring out an ever greater flood of manufactured commodities, and we must therefore live on food imported from thousands of miles away.

But we are being awakened to the situation as it now actually exists: That England cannot go on pretending to be one of a few "world's workshops," in a world in which power technique production is spreading everywhere. That the vast soil erosion which our economy has caused in the primary producing areas is a menace to mankind. That those same areas are now building up their own machine industries in order to save their soil from further rapacious exploitation. That much of our own national malnutrition and physical debility is due to the processed, stale, deficient forms of food upon which our urban crowds have lived. That it is spiritually and socially disastrous that a whole nation should lose touch with mother earth and become a stranger to nature and nature's intimations of God.

We are seeing that the modern big town, megalopolis, is a monstrosity exacting a terrible toll on the physical and spiritual vitality of men. That the supernatural and the natural must be accepted together; and that no people can create for itself an unnatural way of life and hope to remain healthy in soul.

This is the message of the eminent writers and scientists to whom I have referred; a saner balance of agriculture and industry, of town and country in England. But in the village of Whitrash and in the town of Leamington, these convictions have seized upon the hearts and minds of living communities. These places are in Shakespeare's County of Warwick and perhaps that is a good omen; for Shakespeare was primarily a countryman. If he became, for a season, a Londoner, it was in a London very different from the enormous, structureless mass the London has since become. England may save her soul when she restores her rural community, and recovers the submerged towns; she will put on record her renunciation of the worship of Mammon which has been her greatest mistake as well as her greatest sin.

"Bishop's Hundred"

A drive has been launched within the diocese of Atlanta for advance of work among the diocesan missions. Called the "Bishop's Hundred," the plan anticipates that at least 100 Churchmen will contribute toward the fund to enable Bishop Walker to strengthen the missionary work of the diocese. The money contributed by Negro Churchmen will be used for the work at St. Stephen's Mission, Griffin, of which the Rev. Hugie Walker, recently ordained to the diaconate, is minister in charge.

The Reconversion of the Church

INDUSTRIES are plunging rapidly into the work of reconversion to peacetime products. The government is easing up and ending wartime controls as rapidly as possible. Does a similar task face the Church?

We believe it does. In material and practical fields, there are a thousand changes that must take place. Servicemen must be welcomed home and helped to find a place in community and business; chaplains must be given an opportunity for rest and helped to find parishes; churches and parish houses must be repaired or enlarged or built to meet new opportunities. Parish programs must be changed from a wartime basis to a peacetime one, as the pattern of work, public service, and leisure is revised. The Church's missionary plans must be overhauled, and much of its material fabric in the Orient must be rebuilt.

Young people, hitherto deeply committed to the service of their nation, will now have an opportunity to consider Church vocations — the ministry, parochial and missionary; the Religious life; teaching; medical missions; counselling and welfare work; organizational service.

Every Churchman must face the question whether his giving to the Church has kept pace with the increase in prices and income; and then, the further question whether his giving is adequate to help the Church fulfil its postwar tasks.

And every Churchman must face another question, which is rather hard to state. Let us put it indirectly: Did the forces of organized Christianity before the war make a very strong impress upon the life of our country? Did Christianity make a significant contribution to relations between the races, to justice in our social order, to the peace of the world? Did Christianity matter in public affairs?

That is one part of the question. Another part is: Did the Episcopal Church before the war have a strong personal religion among its laypeople? Did they know that they were sinners? That God was eager to forgive their sins? That He offered them incalculable riches through prayer and sacrament? Did the words "sin," "forgiveness," "atonement,"

"grace," "Incarnation," "redemption," "salvation" signify anything important to the average Episcopalian?

Here is the question itself: Was not the Episcopal Church shamefully feeble and ineffective before the war? And was not that ineffectiveness due to the complacency and apathy of almost everyone who reads these words?

Religion has meant more to ordinary people during the war than it has for many years. The assault of scientific determinism upon the bulwarks of human personality has been rolled back, so that for the first time in a generation religion is generally believed to be intellectually respectable. And yet, what passes for religion among the generality of modern Americans is a weak and pitiful substitute for the riches which the Church has to offer. It is no more than a friendly hand in the darkness, answering the interior cry of human fear as the mother's hand quiets a crying child.

The day is dawning — the day of peace and the tasks of peace. The child who cried in the night and was comforted stands at the brink of much busyness and scheming, hours of dangers, spiritual and material, which are not the less dangerous because of the daylight. Like children, human beings are perhaps in greater danger when they think they can busy themselves about the fulfilment of their desires.

The Church has served nobly as a messenger of comfort during the dark days that are passing away. Will it serve equally faithfully in the days of peace — not only as a messenger of comfort but as the herald of the divine justice which is as unswerving as the divine mercy?

The experience of pre-war days is not reassuring. A consciousness of dependence on God was not the leading characteristic of Episcopalians. Individuals, parishes, dioceses, and the national Church as a whole were much more interested in their own concerns than in their eternal destiny of carrying forward the banner of the kingdom.

Yet, the complacency of those days has been shattered; both the rank and file and the leadership of the Church have been through experiences which have made them aware of the ineffectiveness of prewar religion and of the desperate need of mankind for God. Especially those who have gone through the grind of military service, both chaplains and laymen, are prepared to give to the Church a driving intensity of purpose which it sadly lacked in the dead secularist days.

Let the Church's reconversion, then, be "conversion" in the good old theological sense of the word — a reconsecration of our selves and our activities to God's holy purposes. Let holiness be our battlecry, the consecration to God of ourselves, our parishes, our society. Let the Holy Eucharist be the offering of a consecrated people in a consecrated land.

If there is a fundamental weakness of the Anglican temper, it is our failure to apprehend the holiness of our God. Like our Roman brethren we speculate which sins are bad ones, and which not so bad; we do not seem to realize that every sin is a catastrophe, opening up a chasm between the sinner and the holiness of God. Socially we are very correct, we Anglicans; spiritually we are, on the whole, dilettantes. We are a little embarrassed by those among us who hunger and thirst after righteousness, a little ashamed by what we consider an excessive show of devotion to Jesus. We are un-

(Continued on page 24)

The Collect

Fourteenth Sunday after Trinity

September 2d

IN TODAY'S collect we pray for increase of gifts already given us. We are reminded of the Confirmation prayer in which we ask that we may "daily increase in Thy Holy Spirit," and of the truth that there is no life without growth. Our faith must increase, not in the sense of believing more and more, but in a clearer understanding of what we hold. Our hope must increase that we may know a growing desire for the fulfilment in our lives of God's promises to us. Our love must increase, so that all we do for God and man may have deepening love rather than compelling force as its basis. As these gifts increase and our use of them grows, we find our obedience easier. We ask for love of what God commands that we may obtain what He promises, because only with a love that partakes of the nature of God can we enter into an understanding of what He plans for us.



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

A Modern Saint

FRANCESCA CABRINI: WITHOUT STAFF OR SCRIP. By Lucille Papin Borden, New York. The Macmillan Company, 1945. Pp. 402. \$2.75.

The subject of this biography was a very wonderful woman, certainly deserving the beatification which her Church has already bestowed on her. Her canonization is certain to follow soon. It is an inspiration to know that our own age is capable of producing saints. Born of simple, Italian peasant stock, she founded, in spite of great difficulties, the Missionary Sisters of the Sacred Heart, an order which, at the time of her death in 1917, had 67 houses, each of them founded by Mother Cabrini herself. The order has worked mainly, though not exclusively, for Italian emigrants, through schools, orphanages, hospitals. The houses are in Italy, Spain, France, England, North and South America.

The biography itself is very poorly done. The style is of that florid, sickly-sweet sort which one hoped had been abandoned even in Roman hagiography. The book is badly proportioned, too little space given to her actual work and life in religion, far, far too much space to irrelevant details about her many travels. No evidence is given for the many supposedly miraculous events of her career. There are historical inaccuracies. Blessed Frances Xavier Cabrini deserves a better "Life" than this. It is somewhat surprising that the *Nihil Obstat* appears on a book containing such theological statements as this, found on p. 21: "Jesus, being the Second Person of the Blessed Trinity, is part of the Hypostatic Union."

W. FREEMAN WHITMAN.

The Prayer Book Office

THE PRAYER BOOK OFFICE: Morning Prayer and Evening Prayer according to the American Book of Common Prayer, with Invitatories and Hymns, Antiphons to the Gospel Canticles, and Other Enrichments. Edited by Paul Hartzell. Morehouse-Gorham Company, 1944. Pages lxvi-802. \$6.00.

The editor's Foreword begins: "This book has been planned to satisfy a long-felt want. Many have desired in a single volume no more than is required to say Morning Prayer and Evening Prayer. Many others have also wanted in the same volume additional Invitatories, the Hymns, the Antiphons, both of the Seasons and of the Saints, to add variety and enrichment to the sober substance of the Prayer Book Daily Offices." Unfortunately the lessons are not included; this fact alone renders untenable the claim that "the book fulfils that need and desire." (A selection of "common lessons," for use in "such circumstances as make it quite impossible or highly inconvenient to read the appointed

lessons from the Holy Bible" (p. 309), has, indeed been provided, but the usefulness of these is obviously severely limited.)

The editor's failure to achieve his aim is to be regretted, for the need he set himself to fill is a real one. Cranmer's simplification of the daily offices was doubtless more or less necessary if his hope that the laity would take part in them was to be realized. In view of the difficulty which lay people frequently seem to experience in finding even the psalms for the day (witness the elaborate directions given in many churches: "the *x* day of the month, Morning Prayer, the *y* psalm, to be found on page *z* of the Prayer Book"—apparently there is a danger that some of the faithful might look for the psalms in the hymnal), one can scarcely imagine them coping with proper antiphons and versicles.

Cranmer's simplification was not, however, carried through without cost. The antiphons had served to underline the appropriateness of particular psalms to the season or festival which was being observed, and had thus been an aid to intelligent devotion. Their omission deprived the faithful of this aid. Except for the few occasions for which proper psalms were provided, no attempt was made to relate the office to the mystery being celebrated or the saint being commemorated until the first lesson was read; and since this was taken from the Old Testament its special relevance was not always immediately apparent.

That the American revisers of the Prayer Book have been conscious of this defect in Cranmer's work is indicated by their provision of proper "opening sentences" for the different seasons of the year, and of a selection of invitatories for use before the *Venite*. The editor of *The Prayer Book Office*, in providing additional invitatories, antiphons, etc., is thus following in the American revisers' steps; in providing collects, etc., for days not included in the Prayer Book calendar he is attempting a more varied satisfaction of the need minimally met by the inclusion in the Prayer Book (page 258) of a collect, epistle, and gospel for "A Saint's Day," and by the authorization of a series of common lessons for patronal festivals in the 1943 Lectionary. And since *The Prayer Book Office* is intended mainly for the use of the clergy in the private recitation of Matins and Evensong, the editor has not felt himself bound by the considerations which brought about the austere simplicity of the Cranmerian rite.

Exception will certainly be taken by different people on various grounds, doctrinal, historical, literary, to his choice of material. Some, for instance, will regret that he has not seen fit to make more adequate provision for the commemoration of post-reformation heroes of the Anglican communion (to say nothing of other leading figures in non-Roman Christianity). King Charles I and Archbishop Laud are the only representatives of this group included in the calendar, apart from the

"saints and martyrs of the Anglican communion" commemorated on November 7th. In each of these three cases nothing more than a memorial is contemplated.

Presumably the editor felt that he had no authority to canonize non-martyrs, but this only raises the whole question as to the nature of the authority upon which a book of this kind rests. The authority of the Sarum *Breviary* to which the editor implicitly appeals (p. vii) is little more than that of a sign post. To treat it as restrictive is logically impossible—nor has it been so treated here. In short, it may be suggested that the editor has missed a valuable opportunity to introduce, or to further, the pious custom of commemorating (unofficially) those Christians, nourished in Anglicanism, who have manifested in a notable degree the fruit of the Spirit. The commemoration of these saints must, it would seem, begin unofficially if it is ever to become authorized. Certainly that has been the manner of liturgical development in the past, at least within the Anglican communion.

Such a criticism as the foregoing (and others of a similar nature might be made) faults the editor for not doing something which some people may think he might have done, and which, indeed, he may have decided after careful consideration could not be done within the scope of his book. Accordingly it must not be pressed. But the arrangement of the book is also open to serious criticism; and this, being criticism of how the editor has done what he set out to do, may be pressed.

ARRANGEMENT

Part I contains the material appearing on pages ix-lvii of the Book of Common Prayer. (Much of this might well have been omitted; it certainly has no place in a volume purporting to contain "no more than is required to say Morning Prayer and Evening Prayer": e.g., the Table of Finding the Dominical or Sunday Letter. This is followed by Morning Prayer, Evening Prayer, the Prayers and Thanksgiving, the Litany, and the Penitential Office, exactly as they appear in the Prayer Book; then comes the Litany for the Day of the Lord and some other prayers from the Order for the Visitation of the Sick, the Litany for Ordinations, the Prayer Book Collects to be used throughout the year, and the Psalter. (It may be noted that the verses of the psalms are not numbered, which gives rise to some difficulty when only part of a psalm, e.g., Psalm 119, is appointed to be read.) The appendix follows, containing Morning and Evening Prayer according to the use of the Church of England, an Office of Compline, Preparation and Thanksgiving for Holy Communion, and the selection of Common Lessons, previously referred to.

Part II contains the Calendar (listing the fixed holy days for which provision is made in the book), 11 pages of general rubrics, a table of movable feasts for 3 years, the Antiphons on the Psalms, the Anthems at Morning and Evening Prayer, Matins and Evensong from the Prayer Book of 1549, the Proper of Seasons, and the Common and Proper of Saints, containing additional invitatories, antiphons to the Gospel canticles, the hymns, versicles and responses, and the collects for

th days as are not provided for in the Book of Common Prayer.

This arrangement is needlessly complicated, because, it would appear, of the editor's decision to place the material derived from the Prayer Book by itself for the benefit of those "who prefer to say Matins and Evensong just as they are ordered in the Book of Common Prayer" (vii). Even had the editor found it possible to include in the volume the text of the lessons, or the Bible as a whole, this arrangement would have been of doubtful value, for those who prefer to use the Prayer Book rite as it stands would find difficulty in omitting the unauthorized material, and in any case can easily obtain the Bible and Prayer Book bound up together.

Under the present arrangement anyone desiring to make full use of the material here provided in saying, for instance, Matins for the Second Sunday in Lent must first turn to pages 4-7 for the opening sentence, confession, etc. The invitatory is on page 511, the *Venite* on page 8, the hymn to follow the *Venite* on page 55. He will then read the antiphon on the psalms, page 411, and that part of the psalter (pages 103, 249) appointed for the day. Having finished the first lesson, for which a Bible will be required, he will read the *Benedictus Es* on page 10. Following the second lesson he will turn to page 506 for the hymn before the *Benedictus* and the versicle and response, then page 511 for the antiphon to the *Benedictus*. The canticle itself is on page 12, followed by the Creed, etc.; the collects for the day and for Ash Wednesday on page 73, those for Peace and for Grace on page 15, and the anthem on page 421. This is enough to give pause to most of us. Had it not been for the abortive attempt to satisfy those who prefer the Prayer Book rite as it stands, the invitatories, hymns, antiphons, versicles, and responses, and collects for the seasons would all have been placed together, and even the Common and Proper of Saints. Under such an arrangement it would have been less difficult to use the book easily and devotionally.

With the editor's desire to provide devotional and liturgical enrichment for the Prayer Book rite this reviewer is in general sympathy. The book, for all its defects, accomplishes much in this direction. Used with discrimination, and initially with patience, it should be of help to the vocational life of the clergy. But its limitations are so marked that it is unlikely to have much effect upon future liturgical development within the Anglican communion.

C. A. SIMPSON.

CHURCH CALENDAR

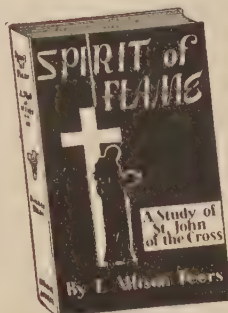
September

(Saturday.)
Fourteenth Sunday after Trinity.
Fifteenth Sunday after Trinity.
Sixteenth Sunday after Trinity.
Ember Day. (Wednesday.)
St. Matthew, Ember Day. (Friday.)
Ember Day. (Saturday.)
Seventeenth Sunday after Trinity.
St. Michael and All Angels. (Saturday.)
Eighteenth Sunday after Trinity.

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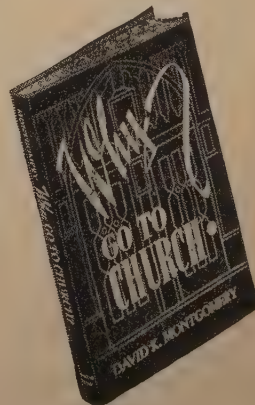
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INDIANAPOLIS

Celebrate 100th Anniversary Of Restoration of Religious Life

A Choral Eucharist of Thanksgiving for 100th anniversary of the restoration of the religious life to the Anglican communion was sung in the Cathedral Church of All Saints, Indianapolis, Ind., recently. The vicar, the Rev. J. Willard Yoder, was the celebrant and preacher. His sermon theme, "The Monastic Ideal," drew inspiration from a recent editorial in *THE LIVING CHURCH*. He stressed the need of new recruits and the naturalness of the religious vocation. The congregation expressed great interest in a display of literature from a large number of Anglican orders. The Centenary manual *Religious Communities in the Episcopal*

Church and in the Anglican Church in Canada was added to the Cathedral library, and has been in constant use since the celebration.

NEW MEXICO

Memorial to Bishop Howden

A carved reredos was dedicated to the memory of the Rt. Rev. Frederick B. Howden, missionary Bishop of New Mexico and Southwest Texas from 1914 to his death in 1940, on August 12th in the Church of the Holy Faith, Santa Fe, N. M., by the present Bishop of the district, the Rt. Rev. James M. Stoney.

The reredos, the work of a Santa Fe artist, Gustave Baumann, combines the traditional and the modern in ecclesiastical art. The central panel of the triptych type reredos carries a representation of Christ the King, with the shadow of the Cross looming in the background. The figure of the Christ is flanked by St. Paul and St. John, protagonists of the two great traditions in the Christian religion. The folding wings picture the four races of man, white, red, black, and yellow, joined in the worship and service of Our Lord as mediated to them by the apostles. At either end of the reredos are panels showing angels united with man in worship and adoration of the Son of God.

The memorial was made possible through the gifts of many members of the congregation of the Church of the Holy Faith, as well as by gifts from each of the parish organizations.

MICHIGAN

Diocesan Changes

The placing of a new worker in the Department of Christian Education, and a change in the personnel of the Episcopal Book Shop, will occur during the latter part of August in the diocese of Michigan.

Miss Roberta Dye, of St. Andrew's Memorial Church, Detroit, will become assistant to the Rev. Richard U. Smith, diocesan director of Religious Education. Miss Dye, formerly a teacher at the Parker's Elementary School, is a graduate of Wayne University, Detroit, and holds the Master's degree from the University of Michigan. She has been associated with the diocesan Girls' Friendly Society for many years, and is at present chairman of the leadership training committee of the national GFS and a member of the diocesan council of that organization. Miss Dye will serve as field worker in the Department of Christian Education. Her primary responsibility will be to develop a program among girls and to work with the younger grades of the Church school.

The addition of Miss Dye to the staff of the Department of Christian Education marks the final step in the reorganization plan started two years ago, for the integration and extension of the educational program of the diocese of Michigan. By this plan, the Rev. Richard U. Smith becomes

director of the Department of Christian Education, with supervision of all religious educational work among children, young people, and adults.

In the Episcopal Book Shop, Mrs. Bertha T. Shaw, formerly parish secretary in St. Paul's Church, Flint, will succeed Miss Grace B. Dennis as librarian. Mrs. Shaw, prior to her three years' service at St. Paul's, Flint, was secretary of the Flint Federation of Women's Clubs. She has held state offices in that organization acting at one time as its treasurer. She has been active in diocesan work, as Christmas Box secretary of the Church School Service Program, and was most successful in teaching a senior girls' class in the Flint parish, and as a young people's counselor.

Miss Dennis, who was librarian of the Episcopal Book Shop for two years, has been added to the staff of St. Joseph's Church, Detroit, as parish secretary and director of Religious Education. She has served this parish as part-time director of Religious Education for the past two years. Before taking up her work in the Episcopal Book Shop, Miss Dennis had been a field worker for the diocesan Department of Missions for several years.

LOS ANGELES

St. John's New Windows Blessed

The rector of St. John's Church, Los Angeles, the Rev. Dr. George Davidson, on August 5th, blessed seven windows presented to the parish as memorials and thank-offerings.

Three of these are in honor of the armed forces and are erected in the Liberty Chapel of the church. In honor of the air forces, one window represents airplanes with the Guardian Angel in the midst, and bears the inscription, "He shall give His Angels charge concerning thee." This window, also in memory of the altar guild members, was given by Mrs. Albert Crutcher, for many years president of the guild.

A window representing the navy shows an airplane carrier with a protecting fleet in the background and guardian angels. Given by Mrs. George Davidson, the window is a thank-offering for the recovery of the rector from a serious operation.

A window in honor of the army represents the army in action with the consolidating Christ walking in its midst. It is a gift from the woman's guild.

The four remaining memorial windows all in the narthex of the church, include one in memory of Lt. Cecil Grimes, killed in action in 1944; another to Norah Elizabeth Marsden; the other two, as thank-offerings for the safety of the two servicemen sons of Mr. and Mrs. Nathan Goodspeed jr. All of the narthex windows represent angels of praise.

These windows, together with the installed in the new St. John's last year, make a total of 21 erected within the last 18 months.

Also blessed at the same service was an artistic Cross mounted with the redeemer Christ. On each extremity there is

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... of the four evangelists. It has been placed over the Honor Roll, which bears the names of 240 men who have gone from John's Church to the armed services. The crucifix is a gift from the rector's son, George B. Davidson.

VIRGINIA

Recent Shrine Mont Dedications

Recently two simple but impressive events took place at Shrine Mont, Orkney Springs, Va., marking the 20 years since consecration of the Cathedral Shrine of the Transfiguration in 1925. Three years later Shrine Mont became a co-ordinate trust of the Church.

First was the presentation of a large and beautiful portrait in oil of the founder—Dr. and Mrs. E. L. Woodward—by Aggenie Saugstad, well-known portrait painter of Alexandria, Va. Shown in profile, side by side, the couple are portrayed with the Shrine, bell-tower, and majestic trees in the background.

Second, by a few days, was the dedication of Goodwin Refectory as a tribute to Bishop Goodwin of Virginia, who with Mrs. Goodwin was at Shrine Mont during the 16th annual Shrine Mont seminar for clergy of the general Church. Bishop Goodwin is president of the trustees of Shrine Mont.

The present season at Shrine Mont is surpassing perhaps all previous records in ministrations to conference groups and Churchpeople on vacation. The endowment fund continues to enlist gratifying support from many donors, and has now passed the \$30,000 mark with another \$8,000 in reported bequests.

MINNESOTA

Memorials Dedicated at Gethsemane, Minneapolis

August 12th in Gethsemane Church, Minneapolis, was the occasion of the dedication of memorials which have been added to the church during the past two years.

Bishop Keeler of Minnesota dedicated the baptistry, two stained glass windows, new chancel ceiling, and sanctuary paneling. The baptistry was remodeled from an old entrance on the southwest corner of the church. Its dedication included a Nativity carving, font and font cover, lamp, cross and candlesticks, bench, ceiling, tile floor, and paneling.

The hand-carved oak paneling contains glychromed symbols of the Holy Spirit, Star of Bethlehem, and the ancient Christian emblem. The floor is laid in native lamadji tile from Moose Lake, Minn. The Gethsemane baptistry is considered by many to be among the most beautiful to be found anywhere.

The two stained windows are known as the Cook and the Cleveland windows. The Cook window consists of four medallions which commemorate historical events in the life of the Church in the United States.

One medallion depicts the first historical

"... May Find in Us a Mansion Prepared for Himself"

We have never ceased to love and to be spiritually awed by the words of a very ancient collect which the priests here in our home parish use frequently as the invocation in the Sacristy for the Priest and Server before we "go unto the Altar of God, even unto the God of our joy and gladness."

Perhaps you may remember it: "Cleanse our consciences, we beseech Thee, O Lord, by Thy visitation, that Thy Son, Our Lord Jesus Christ, when He cometh, may find in us a mansion prepared for Himself, through Him, Who liveth and reigneth with Thee, in the Unity of the same Spirit, ever one God, world without end. Amen."

This collect is also frequently found in some of the best devotional manuals which stress the absolute essentiality of a thorough, earnest, and devout preparation before every reception of Holy Communion. As you ponder over its ancient, stately, but deep-reaching flow, you readily grasp why so much of the stuff that our so-called Modernists or watered-down Episcopalians would pull, or would take away from our religion, always falls flat and dead of its very own shallowness.

"Cleanse our consciences"—cleanse our reins, as the Psalmist puts it—our roots, the very soul of us, cleanse and purify *that*. Why? That that heart of ours, with its many, many rooms (verily a mansion) may be made fit for the Blessed Jesus to come into. Won't He come into our hearts otherwise? *You just know* He won't. Jesus, who is God, never, never comes into any home, any life, any heart unless an honest effort has been made to cleanse it. Well, does all this mean that unless we *do* cleanse ourselves *utterly* before our Communion, He, Jesus, God, will not be there in us, in communion with us, and that spotless white Host and the Precious Blood will lose their power at the lips of the impenitent and uncleansed communicant? *We mean just that*.

Some day a lot of us Episcopalians

are going to wake up with an awful gasp. There are some terrible truths, some terrific teachings, which go away down deep into the souls of us—as they were meant to do. But too many of us Episcopalians have glossed over these religious depths as we have smoothly and almost unctiously gone up for *every* Communion that we happen to run into, without a thought or even a dream that there is anything more to it than that. When we face the stern truth that Our Lord Jesus simply is not going to come into any alleged Communion when the communicant's heart has not been cleansed and made ready, *then* we are going to begin to go places. *Then* we are going to begin to see the common sense and the *need* of Sacramental Confession that we formerly booted at. *Then* we are going to find ourselves on our knees, quite alone, on the night before our Communion, wrestling with God over the continuous efforts of our besetting sins to lick us and get us down. *Then* we are going to realize that our sins, *that* sin, does get between us and God, both in and out of Holy Communion, and our ploughed-up hearts are not going to be satisfied until we've laid it all out before Our Lord in penitence, in utter contrition, and have received Absolution for the same.

Then, for the first time, perhaps, to a lot of us Episcopalians will come such a peace, such utter quietness of soul, such an indescribable yearning to meet and receive Jesus in Holy Communion, that you will want to be up early to meet and greet Him just as quickly as you can, and you won't even *want* breakfast first, for he, Jesus, God, will be there waiting for YOU!

And a lot of us have been Episcopalians for years and have never discovered or even knew that such a thing could come to us. Isn't that true? Honestly? "Cleanse our consciences . . . that Jesus, when He cometh, may find ME prepared for Himself."

God grant it for all of us—Bishops, Priests, Deacons, The Religious, and us humble lay-folk. Amen.

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Episcopal service in the new world at Jamestown in 1607. Another shows the consecration of Samuel Seabury, at Aberdeen, Scotland, in 1874, the first Episcopal Bishop for the United States. The third medallion concerns the arrival at Fort Snelling of Bishop Jackson Kemper during his first visit to Minnesota territory in 1843. Here he is shown receiving the greeting of Ezekiel Gear, the first chaplain at the Fort. In the fourth medallion, Bishop George J. Mountain is seen traveling by canoe up the Red River headed for what is now Winnipeg. Sixteen guides and the canoe were loaned to him in 1844 by the Hudson Bay Company. Through his work, he has come to be known as one of the great Bishops of Canada.

The Cleveland window is made up of two medallions. The one shows the martyrdom of Bishop John Coley Patteson who was murdered by the natives on the Santa Cruz Islands in 1871, during his work for the Anglican mission in the Melanesian group. The story of Samuel Isaac Joseph Schereschewsky, who became the second Bishop of Shanghai in 1877, is told in the other medallion. He was a converted Polish Jew and was considered the greatest linguist of his day, having mastered 20 languages. The window shows him translating the Bible into Chinese.

The windows were designed and built by the Gaytee Studios, Minneapolis, under the direction of the Rev. John Higgins, rector of the church, who did the research work and planned the symbolism.

The new chancel ceiling replaces the old lath and plaster, and is done in beamed solid oak. It was built to harmonize with

the rood screen and the choir pews, and makes complete the modern architecture of the chancel.

Replacing a marble background, the new sanctuary paneling is also done in carved oak of ecclesiastical design, with polished chrome shields. These shields symbolize the Passion of Christ. The chalice, symbolic of the Last Supper; the scourge, which were used before Christ's appearance before Pilate; and the dice, symbolizing the casting of lot for His garments are some of the emblems on the paneling. The sanctuary paneling is a gift in memory of the late Edward S. Stebbins, architect of the parish and a well-known Minneapolisite.

Gethsemane Church will celebrate its 90th anniversary next year, having been founded in 1856. It was the first church building in Minneapolis. Its original structure was on the site that is now the corner of 7th Avenue and 5th Street South. Because of this fact, the church is rich in history and has occupied a dominant place in the religious life of Minneapolis.

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The Living Church

Appointments Accepted

Wache-Wiig, Rev. Lars R., priest in charge of St. John's, Worthington, and Holy Trinity, Luane, Minn., has accepted a call to become assistant rector of the Church of the Holy Apostles, the Mediator of Philadelphia. Address: 5300 Aurora Terrace, Philadelphia.

Churchill, Rev. Ernest W., rector of Grace Church, Nyack, N. Y., will become associate rector of Calvary Church, New York City, and associate warden of Calvary Clergy School, on September 15th.

Bones, Rev. Gordon M., rector of St. Andrew's Church, Philadelphia, has accepted a call to become city missionary in Toledo, Ohio, effective September 15th.

Webb, Rev. Carl J., rector of St. Philip's Church, Easthampton, Mass., will be on the staff

of Christ Church, Philadelphia, after September 1st. Address: 20 N. American Street, Philadelphia.

Military Service

Kenney, Rev. W. Murray, rector of St. Andrew's Church, Akron, Ohio, has resigned to become a chaplain in the Navy.

Changes of Address

Cosbey, Very Rev. James, formerly at 96 Jewett Parkway, Buffalo 14, N. Y., may now be reached at 82 Clay Street, LeRoy, N. Y.

Ordinations

Priests

Erie—Kew, Rev. Clinton J., and Pierce, Rev. Dana U., were ordained priests in St. Paul's Church, Farrell, Pa., on August 1st by Bishop Wroth of Erie. They were presented by the Rev. Henry H. Wiesbauer and the Rev. S. C. V. Bowman, respectively. The sermon was preached by the Rev. Dr. Vivan A. Peterson.

The Rev. Mr. Kew is vicar in charge of St. Clement's Church, Greenville, Pa., and the Church of the Epiphany, Grove City, Pa. The Rev. Mr. Pierce is vicar in charge of St. Paul's Church, Farrell, Pa.

Deacons

Atlanta—Walker, Hugie, was ordained to the diaconate on August 5th in St. Paul's Church, Atlanta, Ga., by Bishop Walker of Atlanta. He was presented by the Rev. Fred Hunter; Bishop Walker preached the sermon. The Rev. Mr. Walker will be minister in charge of St. Stephen's Mission (Colored), Griffin, Ga.

Idaho—Goodyear, John William, was ordained to the diaconate on July 29th in St. David's Church, Caldwell, Idaho, by Bishop Rhea of Idaho. He was presented by the Rev. C. A. McKay, and the sermon was preached by the Rev. Virgil E. Ward. The Rev. Mr. Goodyear will be in charge of Trinity Church, Gooding; Calvary Church, Jerome; Christ Church, Shoshone; and St. Barnabas' Church, Wendell, Idaho. He will reside at Gooding.

Iowa—Dugleby, Wayne Louis, was ordained deacon in Trinity Cathedral, Davenport, Iowa, by Bishop Haines of Iowa on June 29th. He was presented by the Very Rev. Rowland F. Philbrook, who also preached the sermon. Address: Nashotah House, Nashotah, Wis.

North Dakota—Mowen, John Harold, and Murdoch, Eldred Donald, were ordained to the diaconate on August 6th by Bishop Atwill of North Dakota in Gethsemane Cathedral, Fargo, N. D. Mr. Mowen, presented by the Very Rev. A. C. Barnhart, will be deacon in charge of the Church of the Advent, Devil's Lake, N. D. Mr. Murdoch, presented by the Rev. N. E. Elsworth, will be deacon in charge of Christ Church, Mandan, N. D. The Ven. C. B. Scovil preached the sermon.

West Virginia—Pollanick, Edward Bolled, was ordained deacon on June 29th in the Church of the Ascension, Brooklyn, N. Y., by Bishop Larned, Suffragan of Long Island, acting for the Bishop of West Virginia. He was presented by Canon S. P. Peters; the Rev. A. Buchannan preached the sermon. The Rev. Mr. Pollanick will be deacon in charge of St. Andrew's, Mullens, W. Va.

Degrees Conferred

Kloman, Rev. E. Felix, rector of Christ Church, Philadelphia, was granted the honorary degree of Doctor of Divinity by Temple University on August 16th.

Correction

Bennett, Rev. W. Roy, who has recently become rector of St. Luke's Church, Hastings, and priest in charge of St. Mary's Church, Basswood Grove, Minn., and of Calvary Church, Prescott, Minn., was incorrectly referred to in the July 22d issue as the Rev. Walter L. Bennett. The Rev. Mr. W. Roy Bennett's address is 615 Vermillion, Hastings, Minn.

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MEMORIAL

IN LOVING MEMORY of Edwin George White, priest, who entered into eternal life August 23, 1937. God grant him rest and peace in Paradise.

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PERSONAL

THE REV. Donald C. Ellwood of Avon, N. Y., would like to hear from any clergyman who has had dealings with Mrs. John Gardner. Mrs. Gardner and her husband are circus performers and are touring the country with their six young children in a dilapidated 1934 Packard sedan bearing a Nebraska license.

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THE LIVING CHURCH

(Continued from page 17)

ready to face the fact that our social order stands condemned by the standard of God's holiness.

The time for dilettantism in religion is gone. In the post-war world, the Church will have no place except as the servant of God, the mystical body of Christ, intent upon its divine mission of capturing human souls for God.

It has abundant resources for that great task. It is strange that a Church so singularly blessed should have accomplished so singularly little in the centuries that it has been at work on this continent. God has endowed it with His glorious self-revelation in the Holy Scriptures and the age-long experience of the Church; He has provided it with Sacraments through which He freely dispenses the gifts of His grace; He has blessed its members with material prosperity above the average

for our prosperous nation; He has given it pastors, prophet scholars, and saints.

This Church is like the servant to whom the Master committed an abundance of talents; but it has followed the example of the servant who buried his one talent in the ground. God's investment in us has not paid very noteworthy dividends as yet.

During the succeeding months, we shall try, with the help of the members of THE LIVING CHURCH FAMILY, to direct attention to specific fields in which the Church's will to convert itself according to the pattern of God's holiness can take practical effect. There are many fields white unto harvest; the world is in desperate need of the medicine which only the Church can supply. Does the Episcopal Church care enough about God and His world to mobilize itself for action?



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Rev. Randolph Ray, D.D.
Sup.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver James Harbo, D.D., Bishop

St. Mark's Church, Locust St., between 16th and 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 a.m.; Matins, 10:45 a.m.; Sung Eucharist & Brief Address, 11 a.m.; Evening Prayer, 4 p.m.
Daily: Matins, 7:30 a.m.; Holy Eucharist, 7:45 a.m.; Thursday, 7:00 a.m.; Evening Prayer, 5:30 p.m.
Confessions: Saturday, 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church Shady and Walnut Avenues, Pittsburgh, Pa.
Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Jean A. Vachon, Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m., and 8 p.m.
Holy Communion: Tues., 8 a.m.; Fri., 12:00
Saints Days, 11 a.m.

SPRINGFIELD—Rt. Rev. John Chanler Whitcomb, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Summer Schedule: Sun. Masses: 7, Low; 9:30; 11, Low; Mass daily: 7; Extra Mass Thurs. at 9:30; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m.
Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N.Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11, Daily: 12, Tues.: 7:30, Wed.: